THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 TIM. III. 15.

VOL. VII. NO. 17. 18 | NEW YORK, SATURDAY, JULY 15, 1837. | WHOLE NUMBER 330.

NEW YORK PROTESTANT EPISCOPAL PRESS,
DEPOSITORY NO. 28 ANN STREET.

Standing Committee.

H. COTHEAL, Treasurer and Agent, 28 Ann street. | CHARLES N. S. ROWLAND,
LEWIS CURTIS, | GEORGE C. MORGAN,
CHARLES KEELER, | CORNELIUS OAKLEY,
| JOHN W. MITCHELL, Sec'y.

Bibles, Prayer Books, Devotional and Miscellaneous Works published and for sale by the Press.

Bibles, 8vo. and royal 18mo. all bindings—Testaments muslin—Bibles and Prayer Books, 4to. for the desk, 8vo. 12mo.* 18mo. (most common size) 32mo. (pocket size) all bindings—Devotional Sonnets, all bindings—New Psalms and Hymns, 8vo. 12mo. royal, 18mo. all bindings—Works of Bishop Ravenscroft, two vols. 8vo. boards—Tracts—Communicant's Companion (pocket edition,) all bindings—Life of Bishop Heber, two vols. 8vo.—Parish Library, vols. 1 to 13, boards and calf—Bishop Sumner's Help to Domestic Instruction and Devotion—Lectures on St. Matthew and St. Mark, boards and half calf—Lectures on St. Luke, do.—Bishop Bloomfield's Manual of Family Prayers, various bindings—Weller Tracts, vol. i., containing No. 1 to 5; vol. ii. containing No. 6 to 8—Sacra Privata, by Bishop Wilson, various bindings—McEllen Tracts—1. The McEllen Family; 2. The Baptism; 3. Family in Eternity; 4. The Meeting of the Travellers; all bound in one volume—History of a Pocket Prayer Book—A Farmer's account of his Conversion—Early and Professional Years of Hobart, in 2 vols. 12mo., bound in muslin: by Rev. John McVickar, D. D, Professor in Columbia College—as well as a choice selection of Theological and Church Works, kept constantly on hand and for sale at their Depository.

* Adopted at the last General Convention as the standard book.

THE CHURCHMAN

Is printed and published by the New York Protestant Episcopal Press, No. 28 Ann street, at Three Dollars per annum, in advance.

AGENTS.

Charles Stimpson, Jun. : : : Boston, Mas.
Rev. Ch's Burroughs, : : Portsmouth, N. H.
Vernon Harrington, : : : Burlington, Vt.
Sidney Babcock, : : : New Haven, Ct.
A. W. Wilgus, : : : : Buffalo, N. Y.
Oliver Steele, : : : : Albany, N. Y.
John W. Jones, : : : : Louisville, Ky.
Z. Clark, : : : : : Troy, N. Y.
Arius Nye, Cashier of the Bank of Marietta, Ohio.
Robert Griffin, : : : : Philadelphia.
Rev. E. E. Ford, : : : : Augusta, Ga.
A. E. Miller, : : : : Charleston, S. C.
P. E. Demill, Esq., : : : Detroit, Michigan.
Armstrong & Berry, : : : Baltimore, Md.
Rev. P. Teller Babbit, : : Fayette, Missouri.
Messrs. Hotchkiss & Co., : : New Orleans.
Smith & Crowell, : : : Maumee City, Ohio.

POETRY.

For the Churchman.

ATHANASIA.

O præclarum diem quum ad illud divinum animorum concilium cœtumque proficiscar; quumque ex hac turba et colluvione discedam!—*Cicero De Senec* 85.

Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that when he who is our life shall appear we shall be like him, for we shall see him as he is.—*St. John*, 1 *Ep.* iii. 2.

Yes! 't was a lovely dream, which bard and sage
Nursed in the depth of thought, when o'er the soul
The consciousness of its true destiny
Flashed like strong inspiration, and the light
Of heaven arose to gild the gloom of earth.
Tully, thou sayest well! the immortal mind,
With its strange wealth of strength and nobleness,
Fetter'd and chained by weakness and by sin,
Shall live, when the frail dust which it informs
Hath mingled with its kindred elements.

And is it but a dream?—a phantom light
Which vain philosophy hath conjured up,
Most beautiful but false? We thank thee, God!
It is not so. The rich and glorious truth
Which master spirits of the olden time,
By thought severe, and study long and deep,
Drew out from reason's clearest holiest founts,
Is spoken by the word of truth divine
Even to the soul of universal man.

Oh! if in this our earthly pilgrimage
There be imparted to the human mind
One high sustaining gift which can support
The spirit of a man in toil and wo,
It is the knowledge of his destiny
Beyond the brief and troubled scene of life.
When care hath cast its blight and bitterness
O'er the wrung heart, and sorrow as a cloud
Comes down upon it; when along our path
The flowers of early hope lie withering,
And the wide past is even as the grave
Of all our best affections, and lone grief,
With marble eye and brow, sits watching it;—
To look beyond—to know that there is rest,
Eternal rest, and perfect happiness
In the bright realms above, our father land—
The spirit's glorious bourne—its shrine—its home.
This, this is knowledge; this is strength and power
To find and fill the soul—to nerve the heart
And purify and elevate the mind,
And give, in every scene of bliss or pain,
Patience and cheerfulness, energy and hope.

If in that awful hour, when earth recedes
From our dim sight, when links are broken off
And ties are sundered, which on earth shall be
United never more; if in the dread
And palpable dismay of death, there be
A gift consoling unto those that die
And those that live, it is the strength,
The patience, and the hope that cometh then
From the assurance of eternal life
Vouchsafed to faith and meek obedience.

Lo! yonder scene of sorrow!—there is lain
Upon a dying couch, one who is loved
And cherished with a depth of tenderness
Which none but Christians know. The spoiler comes.
The golden cord is broken—the mysterious wheel
Of life is stilled, the fount is closed and dry!
But there is calmness, and a blessed light
Upon the lovely features of the dead,
And there is mingled grief and holy hope
Upon the brow of the sad weepers there!
Ask ye the secret of their patient trust?
Though severed for a time, those ties shall be
United, in a world were parting is
A word unknown, and holiness and love
Shall bend those tried and faithful hearts to God
And to each other, in undying bonds.

Father of all! accept our feeble praise
For this thy perfect gift—our perfect hope.
Holy Redeemer! to thy cross we come
To learn the wisdom of immortal life.
Eternal Spirit! guide us on our way
Until with songs and everlasting joy
Upon our heads, we tread the holy mount
In vision of our God, and take the harp
Whose music is the soul of harmony
And love, to pour its strain of praise
Around the throne, while countless ages roll.

From D. Jarvis' sermon before the Board of Missions.

THE ROMAN SCHISM.

We are accustomed to hear much said in favor of unity by the adherents of the Latin Church; and indeed, that is the specious argument by which many a Christian soul is moved to continue in her communion, or beguiled to embrace it. But of all the violators of unity she is the greatest. The first recorded instance of unlawful excommunication was her deed; and if we trace her history from the time of the ultimate schism between her and the Greek Church, we shall find it written in characters of violence and blood. By whom were the Eastern Christians excommunicated because they would not keep Easter always on the first day of the week? By whom was Acacius excommunicated because he was endeavoring to heal the divisions of the Church without appealing to the authority of Rome? By whom has excommunication been levelled at temporal princes, not on account of false doctrine, or immoral practices, but because of their refusal to submit to a usurped authority? By whom, for the same cause, have whole kingdoms been placed under interdict, and the people deprived of all the ministrations and comforts of religion, until their stubborn rulers should bow the neck under the foot of papal supremacy? By whom were the bloodhounds of the Inquisition let loose? By whom has civil persecution for errors of faith been systematically practised and defended? Need I answer these questions? Does not the heart of every one here present respond to me? I seek not, Fathers and Brethren, to rouse your indignation against the members of that communion. Many of them are among my nearest and dearest friends; and in the view of their holy character as it brightens before the eye of memory, I may truly say, as one of them said of a member of our communion, "May my soul be with theirs when the Judge of all the earth shall weigh the motives and the actions of men." But it is impossible to refrain from speaking out the deep conviction that the Latin Church is in a state of schism which amounts to a fearful apostacy.

It was after her separation from the Greek Church that the word was invented, and the doctrine defined, of transubstantiation; that the invocation of the Virgin and the saints was introduced into her ritual; that the doctrine of purgatory was established as an article of faith—the cup denied to the laity—and the worship of images required. It was after that event that Gregory the Seventh modelled the Church in imitation of the feudal system; that the Scriptures were no longer permitted to be read by the people; and to sum up all in a word, that she hung upon her own neck the millstone of infallibility, by which the retractation of any error, once adopted, is of necessity rendered impracticable.

Rome has in fact occasioned the dissensions among the Protestants. Her schoolmen were the first to depreciate the apostolic character by raising the question, whether bishops were superior to presbyters. They gravely debated if the Pope were not properly a god upon earth; and in their zeal to exalt his character, they maintained that he alone held his office by divine right, and that all other bishops were his creatures.

Rome has uniformly persecuted all bishops of her communion who have dared to maintain the independence of their order. Witness the Spanish bishops at the Council of Trent. Witness the Jansenists of the last century. Witness the attempts at reformation in Tuscany. Witness the constitutional bishops of France; and even in 1831, the refusal of the communion in his last moments to the virtuous and pious Bishop Gregoire, for no other reason than because he was a Jansenist, and as such hostile to the corruptions of the court of Rome.

And this is the power that talks to us of schism, and asks us where our Church was before Luther, and laughs at the endless variations of the Protestants! Yes, unhappily, there are variations—unhappily there are schisms by which the progress of the word of God is "sore let and hindered." But for many of those schisms, who, at the last day, will have to answer? By what fear are truly pious and conscientious men prevented from embracing primitive truth and order, but by a false association with the enormities of Popery? By what sophistry are truly learned men so prejudiced as to shut their eyes against the testimony of antiquity, but that which represents it as favorable to Roman doctrine or discipline? Rome, like her first imperial persecutor, sits in purple on her seven hills, and sings over the ruins which she herself has made!

And what since the final schism in the ninth century has Rome accomplished for the salvation of the world? She talks of "the sterility of Protestant missions;" what has she herself effected by all the vast array of her Propaganda, and the indefatigable zeal of missionaries worthy of a better cause?

She has attempted to bring back the Nestorians, the Jacobites, the Greeks, the Protestants, to her communion. What has she effected? or what will she ever be able to effect?

Her attempts on the misnamed Nestorians began as early as the year 1289; but her chief exertions were made in the sixteenth century when the Portuguese established themselves on the coast of Malabar. At first her missionaries were received by those ancient Christians with kindness and confidence. Christian unity is so consonant with Christian love, and a sense of Christian duty, that where these prevail and there are no opposing duties it can hardly be hindered. But they soon found that to be united with Rome they must violate the great principles of unity contained in the Scriptures. Gouvea, a Portuguese author relates, that when the Jesuit Roz showed them an image of the Virgin Mary, they exclaimed, "Away with that uncleanness! We are Christians: we do not worship idols."

They were accused of the impious errors of not having images in their churches; of disbelieving purgatory; of acknowledging but three sacraments, baptism, holy orders, and the eucharist; of substituting the sign of the cross for extreme unction; of requiring communion in both kinds; of permitting their bishops, priests, and deacons to marry. After a short subjection, during which they suffered all the rigors of the Inquisition, the greater part of them fled to the mountains and renounced all communion with Rome for ever.

It was so with the Monophysites, falsely so called, in Armenia, Syria, Egypt, and Abyssinia. For a season they desired a union, and the King of Abyssinia permitted Jesuits to be sent from Rome as bishops of his kingdom. Attempts were there made similar to those already mentioned, to introduce the Romish doctrines and enforce the papal supremacy. But the jealousy of an absolute sovereign, and the unconquerable aversion of the nobles, clergy, and people, quickly put an end to the mission.

Small indeed is the number of those who have been allured by any motive to embrace the Roman communion. With the exception of the Maronites, of Mount Libanus, a few Armenians, and a few Melchites, who serve at Rome to swell the train of the Pope, and grace the pageantry of a procession, the most zealous efforts of the Latin Church to gain other Christians have been hitherto unavailing.

If we examine the progress of her missionaries in heathen countries we shall find nearly the same results. They have been obliged to practise the arts of deception; to be silent as to their real motives; to appear only as mathematicians, naturalists, surgeons, or even as merchants. Under such pretences they entered China; and so long as their ultimate objects were not discovered they enjoyed the patronage of the emperor. The moment these objects were known they were banished or put to death. Instead therefore of aiding the cause of Christianity, the attempts of the Roman missionaries have served only to retard its progress.

Their success among some of the heathen forms no exception to this remark. Savage nations are struck by external splendor and imposing ceremonies; and they may easily be led to practise the latter without any sanctification or internal change. The surprising affinity also between many of the rites of the Church of Rome and those of some pagan nations, deceive them into the belief that the religion they are asked to embrace is only a new variety of their own. "I have heard missionaries themselves relate," says Chardin, "that when the Portuguese came to India, and had erected and adorned churches, the Indians ran thither in crowds, admiring with great pleasure the statues of wood, silver, and gold with which they were filled, and the draped images of our Lord and of the holy Virgin. And they said one to another, *Oh these are our brethren come from a new world, and having the same religion as our own;* and they called the image of Jesus Christ, *Brahma,* and that of the holy Virgin, *Daixeri.*

It is beyond contradiction, then, even from this inadequate view of the subject, that schism has been the great retarding obstacle to the progress of the Gospel; and we cannot but perceive that the emphatic words of the text are to be regarded as a solemn warning to the Church, by the prophetic voice of her Lord and head. "I pray for them, *that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us:* THAT THE WORLD MAY BELIEVE THAT THOU HAST SENT ME."

From Wheatley on the Book of Common Prayer.

ORIGINAL OF THE BOOK OF COMMON PRAYER UNDER QUEEN ELIZABETH.

But upon the accession of Queen Elizabeth, the act of repeal was reversed; and, in order to the restoring of the English service, several divines were appointed to take another review of King Edward's liturgies, and to frame from them both a book for the use of the Church of England. The names of those who Mr. Cambden says were employed, are these that follow:

Dr. Matthew Parker, afterwards Archbishop of Canterbury.
Dr. Richard Cox, afterwards Bishop of Ely.
Dr. May.
Dr. Bill.
Dr. James Pilkington, afterwards Bishop of Durham.
Sir Thomas Smith.
Mr. David Whitehead.
Mr. Edmund Grindall, afterwards Bishop of London, and then Archbishop of Canterbury.

To these, Mr. Strype says, were added Dr. Edwin Sandys, afterwards Bishop of Worcester, and Mr. Edward Guest a very learned man, who was afterwards Archdeacon of Canterbury, Almoner to the Queen, and Bishop of Rochester and afterwards of Salisbury. And this last person, Mr. Strype thinks, had the main care of the whole business; being, as he supposes, recommended by Parker to supply his absence. It was debated at first which of the two books of King Edward should be received; and secretary Cecil sent several queries to Guest, concerning the reception of some particulars in the first book; as prayers for the dead, the prayer of consecration, the delivery of the sacrament into the mouth of the communicant, &c. But, however, the second book of King Edward was pitched upon as the book to be proposed to the Parliament to be established, who accordingly passed and commanded it to be used, *with one alteration or addition of certain lessons to be used on every Sunday in the year, and the form of the litany altered and corrected, and two sentences added in the delivery of the sacrament to the communicants, and none other, or otherwise.*

The alteration in the litany here mentioned was the leaving out a rough expression, viz. "from the tyranny of the Bishop of Rome and all his detestable enormities," which was a part of the last deprecation in both the books of King Edward; and the adding those words to the first petition for the Queen, "strengthen in the true worshipping of thee, in righteousness and holiness of life," which were not in before. The two sentences added in the delivery of the sacrament were these, "the body of our Lord Jesus Christ, which was given for thee; or the blood of our Lord Jesus Christ which was shed for thee; preserve thy body and soul to everlasting life:" which were taken out of King Edward's first book, and were the whole forms then used: whereas in the second book of that king, these sentences were left out, and in the room of them were used, "take, eat, or drink this," with what follows; but now in Queen Elizabeth's book both these forms were united.

Though, besides these here mentioned, there are some other variations in this book from the second of King Edward, viz. the first rubric concerning the situation of the chancel and the proper place of reading divine service was altered; the habits enjoined by the first book of King Edward and forbid by the second, were now restored. At the end of the litany was added a prayer for the queen, and another for the clergy. And, lastly, the rubric that was added at the end of the communion office, in the second book of King Edward VI., against the notion of our Lord's *real* and *essential* presence in the holy sacrament was left out of this. For it being the queen's design to unite the nation in one faith, it was therefore recommended to the divines to see that there should be no definition made against the aforesaid notion, but that it should remain as a speculative opinion not determined, in which every one was left to the freedom of his own mind.

UNDER JAMES I.

And in this state the liturgy continued without any farther alteration, till the first year of King James I., when, after the conference at Hampton court, between that prince with Archbishop Whitgift of Canterbury, and other bishops and divines on the one side; and Dr. Reynolds with some other Puritans on the other; there were some forms of *thanksgiving* added at the end of the litany, and an addition made to the *catechism* concerning the sacraments; the catechism before that time ending with the answer to that question which immediately follows the Lord's Prayer. And in the rubric in the beginning of the office for private baptism, the words *lawful minister* were inserted, to prevent midwives or laymen from presuming to baptize, with one or two more small alterations.

UNDER CHARLES II.

And in this state it continued to the time of King Charles II., who immediately after his restoration, at the request of several of the Presbyterian ministers, was willing to comply to another review, and therefore issued out a commission, dated March 25, 1661, to empower twelve of the bishops and twelve of the Presbyterian divines to consider of the objections raised against the liturgy, and to make such reasonable and necessary alterations as they should jointly agree upon: nine assistants on each side being added to supply the place of any of the twelve principals who should happen to be absent. The names of them are as follow:

On the Episcopalian side.	*On the Presbyterian side.*
PRINCIPALS.	PRINCIPALS.
Dr. Fruen, Archb. of York.	Dr. Reynolds, Bishop of Norwich.
Dr. Sheldon, Bp. of London.	Dr. Tuckney.
Dr. Cosin, Bp. of Durham.	Dr. Conant.
Dr. Warner, Bishop of Rochester.	Dr. Spurstow.
Dr. King, Bp. of Chichester.	Dr. Wallis.
Dr. Henchman, Bishop of Sarum.	Dr. Manton.
Dr. Morley, Bishop of Worcester.	Mr. Calamy.
	Mr. Baxter.
Dr. Sanderson, Bishop of Lincoln.	Mr. Jackson.
	Mr. Case.
Dr. Laney, Bishop of Peterboro'.	Mr. Clark.
	Mr. Newcomen.
Dr. Walton, Bp. of Chester.	
Dr. Stern, Bp. of Carlisle.	
Dr. Gauden, Bp. of Exeter.	
COADJUTORS.	COADJUTORS.
Dr. Earles, Dean of Westminster.	Dr. Horton.
	Dr. Jacomb.
Dr. Heylin.	Mr. Bates.
Dr. Hackett.	Mr. Rawlinson.
Dr. Barwick.	Mr. Cooper.
Dr. Gunning.	Dr. Lightfoot.
Dr. Pearson.	Dr. Collins.
Dr. Pierce.	Dr. Woodbridge.
Dr. Sparrow.	Mr. Drake.
Mr. Thorndike.	

These commissioners had several meetings at the Savoy, but all to very little purpose; the Presbyterians heaped together all the old scruples that the Puritans had for above a hundred years been raising against the liturgy, and, as if they were not enough, swelling the number of them with many new ones of their own. To these, one and all, they demand compliance on the Church side, and will hear of no contradiction even in the minutest circumstances. But the completest piece of assurance was the behavior of Baxter, who (though the King's commission gave him no farther power, than "to compare the Common Prayer-book with the most ancient liturgies that had been used in the Church in the most primitive and purest times; requiring them to avoid as much as possible all unnecessary alterations of the forms and liturgy, wherewith the people were altogether acquainted, and had so long received in the Church of England,") would not so much allow that our liturgy was capable of amendment, but confidently pretended to compose a new one of his own; and, without any regard to any other liturgy whatsoever, either modern or ancient, amassed together a dull, tedious, crude, and indigested heap of stuff; which, together with the rest of the commissioners on the Presbyterian side, he had the insolence to offer to the bishops, to be received and established in the room of the liturgy. Such usage as this, we may reasonably think, must draw the disdain and contempt of all that were concerned for the Church. So that the conference broke up without any thing done, except that some particular alterations were proposed by the Episcopal divines, which, the May following were considered and agreed to by the whole clergy in Convocation. The principal of them were, that several *lessons* in the calendar were changed for others more proper for the days; *the prayers for particular occasions* were disjoined from the litany, and the two prayers to be used in the *Ember-weeks*, the prayer for the *Parliament*, that for *all conditions of men*, and the *general thanksgiving*, were added: several of the *collects* were altered, the *epistles* and *gospels* were taken out of the last translation of the Bible, being read before according to the old translation: the office for *baptism of those of riper years*, and *the forms of prayer to be used at sea*, were added. In a word, the whole liturgy was then brought to that state in which it now stands; and was unanimously subscribed by both houses of Convocation of both provinces, on Friday, the 20th of December, 1661. And being brought to the House of Lords the March following, both houses very readily passed an act for its establishment; and the Earl of Clarendon, then High Chancellor of England, was ordered to return the thanks of the lords to the bishops and clergy of both provinces, for the great care and industry shown in the review of it.

From the Quarterly Christian Spectator.

WITNESS OF THE SPIRIT.

The real question at issue will be most clearly seen, if we make a full and brief statement of what our Methodist brethren teach concerning the "witness of the Spirit." Their doctrine can be stated in two propositions, which we would request our readers to examine in connection with the first part of our former article.

1. They maintain that a penitent sinner cannot know whether God has pardoned him, unless the fact of his pardon be made known to him by means of a special revelation from heaven. Justification, say they, is an act of God; it is secret and invisible; it passes in his own mind; it is declared by no outward sign, and no one except the Holy Spirit can know whether we are pardoned or not; therefore the only conceivable attestation of it is an immediate revelation.*

2. They maintain, that an immediate revelation of pardon is made to every sinner *before* he can savingly believe that Jesus Christ loved him, and gave himself for him; a fact which consists in a distinctly perceived and felt operation of the Holy Spirit on the soul, which is attended by indubitable, though inexplicable marks of its divinity, which *precedes* regeneration, and which is entirely distinct from any mental feeling or exercise. Let us hear their language on this subject.

In Mr. Watson's sermon on the spirit of adoption, speaking of justification, he says:—

"This act of mercy is one which takes place in the mind of God. Till it pleases God himself to reveal it, it must remain unknown."

He describes the *mode* of the testimony as an "impression, suggestion, or by whatever term it may be called," and he represents our feeling of the Spirit's operation as "sensible fellowship." In his remarks upon this subject, in his Institutes, he is truer to Methodism than Dr. Bangs; for he keeps two things distinct, which in Dr. Bang's note seem to be confounded. He describes the Spirit's witnessing operation as something distinct from and anterior to "his moral operation, which makes us new creatures," which he represents as "accompanying or immediately following" the witness. The succeeding statements are taken from the Methodist Quarterly.

* See Watson's Institutes, part 2, chap. 24.

"If the Divine testimony to a matter of fact be given to an individual, it can be no testimony to him unless he perceive and understand it." Again: "The Holy Spirit must operate upon the heart antecedently to its recognition by our spirit, and this recognition must also, in the order of nature, precede the existence of fruits." Again: "The testimony spoken of is entirely distinct from the feeling of him who receives it."

Mr. Wesley's statement of the doctrine was given in our former remarks. He maintains, that the means whereby the Spirit bears witness, is "an inward impression on the soul." He says we cannot love God until the revelation is made, for "we cannot love God till we know he loves us," and we "cannot know his love to us, till his Spirit witnesses it to our spirit. Till then we cannot believe it;" and according to him, one object of the special revelation is, to make known to the sinner that "Jesus Christ loved him, and gave himself for him," which truth, until it is thus specially revealed to him, he cannot savingly know or believe.†

1. We object to this whole doctrine, in the *first* place, that it denies the sufficiency, and lessens the authority of the Bible as a revelation of God's mercy. It implies that we have not a sufficient revelation of divine mercy—that God has not given a single promise in which a penitent sinner may confide. It will not be denied, that the assurances of God's placability must come from himself. A dispensation strictly legal, and adapted to sinless beings, is not an economy of grace, and neither addresses the inviting language of mercy to the fallen, nor furnishes the least intimation that penitence will secure forgiveness. Therefore, if we have not a sufficient revelation of divine mercy, we have no Gospel of glad tidings in which hope can repose; and without such a gospel fallen man has no remedy for despair. Turn which way he will, his eye finds nothing but the fearful darkness and desolation which lies heavily upon the withered beauty of Paradise Lost. But it is not so: we have a revelation, in which the fact and the principles of an economy of grace are distinctly unfolded, and in which God has given us "exceeding great and precious promises." The Day-spring from on high has visited us, spreading illumination, reviving hope, and clearly revealing the way of salvation. And concerning forgiveness all the teachings of mercy agree in declaring, that every anxious sinner shall be forgiven, who believes with the heart unto righteousness. If a sinner has such faith, even the Methodist Quarterly admits that he "knows it by the best possible means, viz. consciousness;" and when he thus believes, to doubt that he is accepted, is to question the Divine faithfulness, and therefore to disbelieve the Divine promise.

2. We object to this doctrine, in the second place, that it is not warranted by a single declaration of the Scriptures. Tending as it does to invalidate the authority of the Scriptures, and raise itself above them as the primary guide in Christian experience, this doctrine might very consistently disclaim their support. And as we have seen, Mr. Wesley expressly teaches, that the impression or suggestion of the Spirit is attended with indubitable criteria of its divinity, which *absolutely assure* the recipient, and that it is improper to question him or require him to explain how he knows he has received a divine communication. Now suppose a man receives such a revelation, this absolute assurance makes it impossible for him to be mistaken as to the fact. To suggest that he is mistaken, is to deny that he is absolutely assured by the indubitable criteria of which Mr. Wesley speaks, and to such a suggestion he might reply,—"I cannot doubt; I know I have received a special revelation." And what if the Bible does not warrant his pretension? The testimony of the Bible can weigh nothing, and if Mr. Wesley is correct, ought to weigh nothing against that inexplicable divine demonstration which absolutely assures him. If what he pretends is a real and leading fact in Christian experience, it is a strong presumption against the Scriptures, if they do not teach it. The nature of the fact makes it a Procrustean bed, to which the teachings of the Bible must be rigorously fitted.

3. We object to this doctrine, that in one of its particulars it contradicts the Scriptures, and disturbs our faith in that discourse of the Saviour, where he teaches that the Holy Spirit's operations in Christian experience are perceived only by their effects. It pretends to unfold one operation of the Divine Spirit, and show us distinctly *how* it is conducted. It is true, our Methodist brethren appear to feel this, and accordingly are anxious to deny that their doctrine is liable to such an objection. But a denial of this kind is inadmissible, and is, as we believe, prompted rather by a feeling of invincible difficulty, than by confidence in its correctness. We presume there is not a man among them who dares question the propriety of Mr. Wesley's statement of this doctrine; and it will be recollected he teaches not only that the Spirit bears witness, but unveiling the operation and exhibiting its process, he tells us the witness is borne by means of an "impression on the soul." We are told also, that every believer takes cognizance of the divine operation,—clearly perceives and understands it by itself, apart from mental feelings or exercises. How preposterous, then, is it for Dr. Bangs to represent that Wesley did not take upon him to explain how the Holy Spirit operates on the soul! His language is too plain and unequivocal to permit any man to make it a question, whether his doctrine betrayed him into such an explanation. His language, which we have quoted, exhibits the fact, that he actually engaged in the attempt to explain the *mode* of the Spirit's operation in bearing witness, and we beg leave to remind our reviewers, that shrinking from this fact cannot conceal it. Endeavors to modify it will not avail. There is no alternative but to admit the whole doctrine or deny it. The Saviour taught Nicodemus that we can perceive nothing of a divine operation on the heart beyond its effects—beyond the moral exercises and changes it brings to pass; and if his teaching is to be relied on, this doctrine must be rejected, not only as a specimen of wisdom above what is written, but as a contradiction of Him who cannot be mistaken.

We have remarked already upon the practical tendency of this part of the doctrine, and shown that this reference to inward impressions as the leading evidence of acceptance with God, gives a dangerous and destructive prominence to reliance on frames and feelings. These remarks our reviewers seem not to have appreciated, for they have scarcely a sentence in reply to them. We repeat that this doctrine has shed its influence through every part of practical Methodism; and were any thing needed to substantiate this fact, it could be supplied from these very strictures.

† If our readers wish to examine Methodist statements of this doctrine, we refer them to Wesley's Sermons on the "Witness of the Spirit," and to Watson's Institutes, part ii. chap. 24, where they will find all that Methodists can say upon the subject.

From Archdeacon Daubeny.

PRIVATE JUDGMENT.

The apostle directs us to "prove all things," but, at the same time, to "hold fast that which is good." From whence it may be concluded that there is a difference between a blind and implicit obedience to authority in religious matters, and a total exemption from obligation on that head—between taking our religion entirely upon trust from others, or thinking it to be a part of Christian liberty to make what religion we please for ourselves. The one leads back to the dark days of bigotry and superstition; the other renders the establishment of a Church as a society under regular government altogether impracticable.

In fact, the right of private judgment in religious matters respects man in the relation in which he stands to his fellow-creatures, the exercise of which, so far as it respects himself only, no other man has a right to control. But this consideration, though it tends to secure a privilege claimed by every member of civilized society, must nevertheless, when applied to the subject immediately before us, be measured by a sacred standard before it can become a safe principle of human conduct. The phrase, therefore, is open to an ambiguous meaning, and calculated, if not to offer incense to that idol of the natural man, human reason, at least to cherish an idea which has too often led to a dangerous conclusion. Man, in the affairs of this world, may assume a right to judge for himself in a case upon which he is not qualified to form a judgment, and so long as his exercise of that right interferes not with the authority of the magistrate or the welfare of the community, he may be indulged in his folly. But in religious matters no man can have a right to judge otherwise than God has judged for him. The ordinances of Christ and the truths of his religion are necessary, because he has made them so; that necessity, therefore, must continue the same whether we observe them or not. For the religion of Christ, whatever be man's opinion upon it, will be precisely what it is, the same yesterday, to-day, and for ever; and it is at his peril if he does not conform to it.

To say, therefore, that man has a right to worship God in the way he thinks proper, in other words, to make a religion for himself, is to place all righteousness upon the same level as to the Divine favor, and to render an appeal to revelation wholly unnecessary, by leading him to conclude that he is at liberty to set up a standard of right and wrong for himself in this case, instead of accepting with humility that divine standard which has in wisdom been set up for him.

COMMUNICATIONS.

For the Churchman.

DECLINE OF PAGANISM.

ATTEMPTS TO REFORM PAGANS.

Sensible of the inherent weakness of his shattered system, *he attempted to reform it*, by imitating the moral excellences and the institutions of the Church. He required that the sacerdotal order should be composed of men of the most exemplary conduct. He inculcated the duties of benevolence and hospitality, and declared his intention of depriving the Christians of the applause which they received for their humanity, by excelling them in deeds of beneficence. But all these efforts proved utterly unavailing for the accomplishment of his designs. The absence of "fixed principles, of moral precepts, and of ecclesiastical discipline," rendered his religion incapable of any solid reformation. He exhausted his genius and power without obtaining any considerable ascendancy. His religion "had long been held in derision by all reasonable men—its energy had long passed away from it." It was destined to an ignominious oblivion, and all the base intrigues of the arch-apostate could not prevent it.

VALENTINIAN.

In the reign of Valentinian, toleration was really enjoyed: he proclaimed the most perfect liberty of religious worship. Although he was himself a professed Christian, he did not compel his subjects to adopt his faith. Civil privileges and immunities were equally conferred upon both parties. Many Pagans of the highest rank, however, fell under his violent persecutions against magic and divination, which were esteemed "not only wicked and unlawful, but dangerous to the power and lives of the emperors." These attacks were not made upon the Pagans as a party; but so intimately were those base arts blended with the Roman religion, that *they* were the chief sufferers.

We now approach the crisis when Paganism received its mortal wound.

GRATIAN AND THEODOSIUS.

The reigns of Gratian and Theodosius will be memorable for inflicting the stroke. "The Christians," says the historian, "were weary of the measured conduct of the emperors. They had seen with indignation years succeeding years, while the conversion of Constantine did not produce the precious fruits which had been promised. He had slept in his tomb for thirty-eight years, and Paganism is still the religion of the state."

GRATIAN REJECTS THE PONTIFICALS.

The first act of Gratian was *to reject the robe and ensigns* which were appropriated to the office of supreme pontiff. By this he signified his contempt for an idolatrous priesthood, and announced that Paganism could no longer be sustained by civil power. An open hostility soon discovered itself in the *removal of the statue of the goddess Victory*, which was supposed to secure the dominion of Rome. "This violence, exercised against the most venerable of all the institutions of the empire," was regarded as an enormous crime. It excited the clamors of the senate and people. It aroused the energies of the eloquent heathen apologist, Symmachus.—Deputations were sent to the imperial court, "to represent the grievances of the priesthood and senate, and to solicit the restoration of the altar of Victory." Symmachus zealously pleaded for his expiring cause. Every art and persuasion which his subtle ingenuity could invent were exercised upon the young prince to induce him to regard their entreaties; but his mind had been too strongly fortified against the fallacious advocate of Rome by the vigorous and learned Ambrose. It was he that rivalled the Roman orator, and maintained a firm and dexterous opposition to his appeals. He exposes the absurdities of the pleas which were offered by his antagonist in behalf of the popular faith, and manfully asserts the dignity of Christianity. "He declared that this alone was the doctrine of truth and salvation, and that every mode of polytheism conducts its deluded votaries through the paths of error to eternal perdition." These arguments were sufficient to prevent the restoration of the altar, and to bias the mind of the emperor more strongly against the Pagan ceremonies. "A law was passed, which confiscated at once the

estates belonging to the temples. The privileges of the priesthood were swept away," and the resources which had hitherto maintained the splendid pageantry were now withdrawn. This was a step which led to the total abolition of the ancient religion: its principle of existence was cut off: it then discovered its weakness.

THEODOSIUS.

It remained for Theodosius to quench the flickering light which was still burning upon the altars. The famous question which he proposed to the senate, *whether the worship of Jupiter or that of* CHRIST *should be the religion of the Romans*, was an index of a speedy extinction of Pagan superstition. "On a regular division of the senate, Jupiter was condemned and degraded by the sense of a very large majority." Thus was there a revolution in the religion of the state. Henceforth laws were enacted prohibiting the ancient rites; orders were given "to shut up the temples, to destroy the instruments of idolatry, to abolish the privileges of the priests, and to seize the consecrated property for the benefit of the emperor, the Church, and the army."

ROME IS CONVERTED.

The final destruction of Paganism is at hand. A religion which, at the commencement of the fourth century, was flourishing in all the vigor of maturity, is, at the close of the century, gasping in the agonies of death. Deprived of the external advantages which had hitherto contributed to its support, and left to resuscitate itself by its own energy, it soon lost its vitality and died an inglorious death. While on the contrary, Christianity, though having suffered years of bloody persecution—having long endured the repulses of government and the hatred of the people—deprived of all temporal resources—having no emoluments or privileges to recommend it—still survived in the hearts of its professors; and as soon as the iron hand of oppression was removed, and it was at liberty to exert itself, it gathered strength from action; and in a few years, notwithstanding the opinions, prejudices, and passions of its enemies, it numbered among its converts the highest officers of the state, changed the laws and religion of the nation, and planted the cross upon the dome of the capitol.

For the Churchman.

THE FAITH AND JUSTIFICATION OF ABRAHAM PROGRESSIVE.

Mr. Editor—In common with many other readers of your valuable journal, I have been greatly interested in the discussion of the doctrine of progressive justification which has occupied its columns for some time past. In all matters of controversy on subjects pertaining to our most holy religion, I love an appeal to the Scriptures. The truths therein must prevail, however they may conflict with human speculations. If there were any thing in the discussion of this question which I regretted it was the few appeals which were made "to the law and to the testimony;" more especially, as I think this doctrine is there so fully set forth, that to deny the conclusions fairly deducible from the premises on which that doctrine rests, must involve its opponents in difficulties from which they cannot extricate themselves except by resorting to some of the most unscriptural of the theories connected with the Calvinistic scheme. In order to prove that progressive justification is eminently a scriptural doctrine, I will consider the case of the Patriarch Abraham, hoping, that if we can form a right notion of the faith and justification of the father of believers, it may serve as a guide in some measure to the faith and justification of his spiritual children.

1. In chap. xii. of Genesis, we are told that "the LORD had said to Abraham, get thee out of thy country, and from thy kindred, and from thy father's house unto a land that I will show thee." This command of GOD Abraham most implicitly obeyed. St. Paul, in giving a description of true and genuine faith, (in Heb. xi.,) adduces this obedience of Abraham as arguing great faith in GOD, that he would follow him, "not knowing whither" he should be led. It will not be denied, that the faith thus manifested by Abraham was a justifying faith, and consequently, that he was justified thereby. I shall call this, (for the sake of future reference,) the *first stage* of Abraham's justification. As a present reward for this act of faith GOD told Abraham, "Unto thy seed will I give this land." Gen. xii. 7.

2. Abraham was a man of large estate: "was very rich in cattle, in silver, and in gold." Possessed of this wealth it would have been natural for him to desire to settle himself down permanently in the land of Canaan, as that was to be the future residence of his family. But this he did not do; he had no "inheritance in Canaan—no, not so much as to set his foot on." Acts vii. 5. Why he did not, St. Paul informs us, "By faith he (Abraham) sojourned in the land of promise as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise: for he looked for a city which hath foundations, whose builder and maker is GOD." Heb. xi. As in this instance, also, it will not be denied that Abraham's faith was a justifying faith, I shall call this the *second stage* of Abraham's justification.

In consequence of this act of faith on the part of Abraham, GOD spake to him as follows, "Lift up now thine eyes and look from the place where thou art, northward, and southward, and eastward, and westward; for all the land which thou seest, to thee will I give it, and to thy seed for ever. And I will make thy seed as the dust of the earth; so that if a man can number the dust of the earth then shall thy seed also be numbered." Gen. xiii. As the faith manifested by Abraham in the present instance was greater than that manifested in the previous one, so GOD enlarged his mercies towards him.

3. The next instance where we read that Abraham's faith was put to the proof, was in the promise which GOD made to him of a child. As Abraham was 86 years of age, and his wife 76, the birth of a child under such circumstances was clearly miraculous. In this light St. Paul viewed it, (Heb. xi.,) for he says, that "Sarah *received* strength to conceive, and was delivered of a child when she was *past age*." Of Abraham, likewise, he declares, that he was "as good as dead." This act of faith, we are informed, "was accounted unto him for righteousness." Gen. xv. 7. This I shall call the *third stage* of Abraham's justification.

As the faith manifested by Abraham in thus "against hope, believing in GOD," was of a still higher degree, so we find that GOD to his other mercies, graciously condescended to enter into a solemn covenant with him, and revealed to him the principal events which were to befall his posterity during the ensuing 400 years. Gen. xv. And at a subsequent period, in consequence of this exalted exhibition of faith, GOD thus addressed him, "I am the ALMIGHTY GOD: walk before me and be thou perfect. And I will make my covenant between me and thee, and will multiply thee exceedingly. And Abram fell on his face: and GOD talked with him, saying, as for me, behold my covenant is with thee, and thou shalt be a father of many nations. Neither shall thy name any more be called Abram, but thy name shall be Abraham: for a father of many nations have I made thee. And I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee. And I will establish my covenant between me and thee, and thy seed after thee in their generations, for an everlasting covenant, to be a GOD unto thee and to thy seed after thee. And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their GOD." Gen. xvii.

4. The fourth instance where we are informed that a trial was made of Abraham's faith, is in the command of GOD to offer up his son Isaac. All the circumstances connected with this transaction were such as to stagger the faith of any one but the father of the faithful. He was ordered to murder his only son: that son to whom he looked for the realization of all the blessings which GOD had promised him. He was commanded to commit an act which would stamp him with infamy in the eyes of the world, and would break the heart of his wife. Neither was he ordered to do this *at once*, when he might be actuated by a momentary zeal in obeying the voice of GOD, now sounding in his ears, but he was ordered to go to the land of Moriah—a journey of three days—and there sacrifice his son. During this journey, what must have been the feelings of Abraham! What must have been the thoughts which coursed through his mind! What a tide of anguish must have flowed through his heart! How must his bowels have yearned over his son, when he asked, "Behold the fire and the wood: but where is the lamb for a burnt offering?" But faith was triumphant. As St. Paul informs us, Abraham "accounted that GOD was able to raise him up even from the dead." Heb. xi. Hence he obeyed. He built the altar—bound his son—laid him upon it—and clasping the knife, had his arm raised to obey the command of GOD, when a voice from heaven arrested him. For this wonderful proof of his faith and obedience, GOD thus addressed him, "By myself have I sworn, saith the LORD, for because thou hast done this thing and hast not withheld thy son, thine only son; that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the seashore; and thy seed shall possess the gate of his enemies; and in thy seed shall all the nations of the earth be blessed, because thou hast obeyed my voice." Gen. xxii. As this was the highest instance of Abraham's faith and obedience, so GOD proportionally enlarged his mercies to him; by a solemn oath he ratified and confirmed his former covenant and all his former promises to him. This I shall call the *fourth stage* of Abraham's justification.

From the view we have given of this subject, I conclude, 1, that Abraham's faith was progressive; 2, that his present* reward (viz. the promised blessings of GOD) was also progressive.

5. Justification includes not only pardon of sin but a title to eternal life. Our title becomes more complete as our faith becomes more confirmed. This needs no proof. As at the *first stage* of Abraham's justification he had a title to eternal life given him, it follows that at the *second stage of it*, on his manifesting a higher degree of faith, that title became more certain and fixed. Likewise at the *third stage*, on his exhibiting a degree of faith still beyond what he had hitherto manifested, the certainty of his title to eternal life became proportioned to it. And at the *fourth stage*, when his faith was put to that most amazing proof, the command to sacrifice his son, his title to eternal life may be said to have been firmly established, because not only had his whole life been a life of faith, but if it could stand that trial which involved all his present and future hopes in this world, and struck at the very kindliest feelings of his nature, it was obvious that no other trial incident to humanity could befall him which could cause his faith to falter, or his title to a heavenly inheritance to be lost. We argue then that not only was Abraham's faith progressive, but that his absolute title to eternal life was progressive also.

But our title to eternal life depends not only on our faith, but on our being accounted innocent in the sight of GOD. Adam in a state of innocence had a perfect title to eternal life, and had he then died such would have been his reward; consequently, the nearer we approach to that state of innocence, the more perfect our title becomes. The man who is cleansed by the blood of CHRIST, and whose sins are forgiven, we hold is as near a state of innocence† as this life admits of. Since then our perfect title to eternal life is consequent on our attaining to a state of perfect innocence, it follows, that as our absolute title to eternal life is progressive, our attaining to a state of perfect innocence must be progressive likewise. And as our attaining to a state of perfect innocence is consequent on the entire pardon of all our sins, it equally follows that the pardon of our sins must be progressive also.

We conclude, then, 1. that Abraham's faith was *progressive*; 2, that the pardon of his sins was *progressive*; 3, that his absolute title to eternal life was *progressive*. Consequently his *justification* was *progressive*. But as no man attains to a state of perfect innocence in this life, (Article xv.,) so no man can in this life attain a perfect and absolute title to eternal life; it follows then by necessary consequence, that the final act of our justification must be at the day of judgment.

SAVONA.

* "Present" is here merely used as a term of distinction. A title to eternal life, although not an absolute one, and the pardon of sin, though not a complete one, are equally a present reward to the believer.

† "Innocence" is used in a legal sense as opposed to guilt.

For the Churchman.

Sir—It is due to myself to say, that I hold myself, and ever intend to hold myself, independent of any interest in the question of compensation for occasional supplies—as much so as Presbyter or Scrutator Laicus. And I am reluctant to extend a discussion, which these gentlemen seem disposed to force into an extreme. Or, rather, in the case of Presbyter's last, he has abandoned the question at issue, and called on me to prove a specific charge against him. Surely, he must be aware that his position as an anonymous writer is hypothetical, as regards the matter of complaint; and I supposed I had made it hypothetical in terms. I did not know who he was. If, however, he still insists on the proof or a retraction, I will cheerfully do either one or the other, as justice may compel me to do, if he will give you leave to send me his name. He does not deny, however, that he is a salaried man; and if so, the ground of complaint will be under my feet, that he has made a show of getting out of the difficulty unfairly. I think it must be allowed that my hypothesis is a fair one, and remains in force, viz. that it does not become a salaried man to boast of "committing this sin." If you should be authorized to tell me who Presbyter is, as soon as I can determine the question, whether he be a salaried man or not, I will say guilty or not guilty to the offence ascribed to me.

It seems to me over nice, and stretching the matter, to force a construction from my reasoning or that of Scrutator, to impeach the performers of gratuitous supplies as participating in the fault. While they may assert their right, as Paul did, like him they may waive it, so long as they see reasons in judgment or conscience to do so. They must preach the Gospel, fed or not fed. Certainly I never thought of blaming Presbyter for any act of this kind. I commend him for it.

It seemeth unto me that Scrutator Laicus still hath the gift of *flings* as well as of *far fetches*; and withal, that he seems resolved to push this matter out of its proper light into an extreme. If you could afford space, and if it might promise edification, I would certainly make some answer to his sundry *underscored* passages, and special pleadings, and, I may add, to his misrepresentations.

I appeal to him, if in his remark, in his first communication, that "the invitation to clergymen without a charge to preach occasionally, is as often a favor granted to them as it is one conferred on the vestry," he referred to cases of probation for settlement? If not, how could he suppose that I in my reply to it referred to such cases? And yet he says, "An Observer thinks it no favor to be asked to preach by a vestry who wish an opportunity to judge of his ministerial qualifications with a view to his settlement." If he did not mean such a case—and one would think it very strange if he did—surely it must have been rather violent and not quite fair, to force my reply into such an awkward position. I am truly sorry that Scrutator Laicus should seem disposed to travel beyond the common sense view of this question to discuss extreme niceties which do not belong to it. The simple question is, whether it is proper for vestries which support the Gospel to continue to support it in the persons of their supplies, when without a rector, or whether they shall continue to save their money by begging? It is maintained, and must be evident, that in withholding this support, the burden ordinarily falls on those clergymen who are least able to bear it. For, notwithstanding the homilies of Scrutator Laicus, written for the edification of clergymen without charge, to scourge them away into a charge, there are in every Church and country lawful and necessary reasons for some to remain without cures; and for others to succeed each other as candidates for the pastoral relation.

"Lastly," says Scrutator Laicus, "the practice (of compensating occasional supplies) has been tried in England, and is reprobated by the sense of the religious community." I have no doubt that Scrutator Laicus is honest in this statement; but I have satisfactory evidence that he is equally incorrect in his information. Here, it is true, is one person's information against another's; but, if necessary, I can prove that in all cases in England parallel to our own a compensation for occasional supplies is uniformly and scrupulously rendered, except in the courteous interchange of brotherly offices. Moreover, such is the practice of the Presbyterian and Congregational Churches of this country, as any one may ascertain by inquiry.

With all deference and respect, therefore, I think the credit of our vestries before the world is concerned in this question. We profess to be a civilized and Christian people, nor will our vestries claim the privilege of the gratuitous service awarded to barbarians by the generosity of an apostle, because they were too weak or too ignorant to appreciate the duty of supporting the Gospel; or because it was a heathen field suited to missionary enterprise. Will our vestries willingly be put upon that ground? Or will they elect the disgraceful alternative of falling behind the rest of the Christian world in a provision so suitable and just?

I am half suspicious that Scrutator Laicus is in some degree disqualified for a fair discussion of this question, by the necessity for a justification of his own course. Else how could a sensible man quote the practice of an apostle in a special case for a general principle, not only overlooking the same apostle's avowed principles establishing the general rule, but proving so much as to forbid compensation for ministerial services in any case whatever? Scrutator Laicus must know that the apostles' practice of gratuitous labor is the practice of the Church and of ministers in all ages where the cases are parallel. It is the fundamental principle of missionary enterprise in all its forms, and is practised by every faithful minister of CHRIST every day, in one way or another. But this could not be done if ministers were not supported in some systematic way. Our rule applies to organized Christian bodies, which acknowledge the obligation to support the Gospel, and which are set up for that purpose. It applies to bodies which are confessedly able, and asserts that the providential and temporary vacancy of a living does not and cannot annihilate the obligation of the endowment to those who are called to serve it for the time being. The claim is as good for one Sunday as for two, for two as for ten, for ten as for fifty; and if propriety, or delicacy could demand gratuitous service for the least of these periods, it might for the greatest—for ever. The principle is the same, and the obligations of honor and justice are the same in either case. Every sum is composed of fractions; and the right to abate one fraction of an obligation is a right to abate every other.

They make no difficulty in England or in other denominations of this country in remitting compensation for an occasional pulpit service. It is uniformly done in town and country, where the invitation to preach comes in the name of the corporate body, and where it is not considered as a service done for an incumbent. There may be exceptions to this rule founded in circumstances which the parties to such an engagement will easily understand and appreciate. But in all reasonable propriety, that which would honorably acquit a corporate and solvent body for withholding compensation for the smallest service done at their request, would also acquit them with equal credit for a more extended delinquency—for withholding the salary of a year, or of any number of years.

The evils of remunerating occasional pulpit services, as specified and hinted at by Scrutator Laicus, are all imaginary; at least they are equally applicable to any remuneration whatever for the labors of the pulpit; whereas the evils of withholding are real—real as a moral delinquency, on the one hand, and as a physical disadvantage on the other.

I advocate, Sir, a general and reasonable rule already specified, which may fairly rest its cause *in foro conscientiæ*. I regret that my opponents should be willing to resort to an *ad invidiam* drift of argument, or to the stirring up of popular prejudices, by foisting in such obnoxious phrases as "*quid pro quo*," "*pro rata tax*," "*ad valorem compensation*," &c., in such an application, when the common practice of the Christian world, so far as can be ascertained, is against them on the simple and only question propounded for discussion.

If Scrutator Laicus can settle it with his own conscience for his rather gratuitous attack on his "*ad omne genus*," and the various modes of thrust by which he has undertaken to beset them, it is quite likely they will find a better employment than to vindicate themselves against such an onset. I confess, Sir, when a practical principle is propounded for discussion, independent of all associate bodies and individual persons in particular, as was the case in the present instance, I cannot welcome the appearance of a disposition to force into it the feelings of interested parties, and to rouse the action of unprofitable and warm debate. For myself, therefore, if the proper question cannot be kept alone in view, I think the sooner the discussion is ended the better.

AN OBSERVER.

For the Churchman.

A VOICE.

LIBONOTOS AND THE TERMS OF LOCALITY.

Mr. Editor—The strange warfare which your worthy correspondent Libonotos is waging against the "terms of locality," like all other enterprises that begin in too much zeal, seems about to terminate in what military gentlemen call a *ruse de guerre*. While his eloquent appeals were founded upon his own knowledge of the wants of that section of our country, in whose behalf his stirring accents were lifted up, we had not a word to say. We opined indeed that he rode his hobby-horse a little too furiously over the desert which his warm feelings had invested with somewhat drearier features than it naturally wore, but we admired the spirit of the animal, and were willing to let him run his course on a clear track. But he has transgressed his bounds, and wandered into those regions of fact with which we chance to be acquainted. He has heedlessly galloped over a few landmarks which were direct in his way, and therefore we use the privilege of a friend to draw the curb rein.

Figures aside, we presume all those who read the last communication of your correspondent, and compared the statements which constituted the basis of his eloquent protest against foreign missions with the true facts of the case, are pretty well convinced that a question which requires to be supported by partial views on the one hand, and exaggerated statements on the other, ought not to be supported at all. But, inasmuch as there are many who have not the opportunity of making this comparison, we would enter a caveat for their benefit, and present a few *facts* in reply, which will serve to present the case as it is. Your correspondent has a way of viewing these things which is peculiar, to say the least. Certes, he wears spectacles which are none of the clearest. We think he has given sufficient evidence of high-mindedness and honesty to exonerate him from the charge of wilful prejudice in the matter. His inattention, however, to the facts which must have been before him when he penned his last article is altogether inexcusable.

But a few words are necessary to dispose of the *texts* so complacently arranged at the head of his article. Taken by themselves and as they stand there, they are certainly sufficient to justify some of the conclusions which he draws from them; but, *voila!* there are two sides to every picture; his texts present the one most convenient for his purpose. The first is an extract from the Spirit of Missions in relation to the debts of the domestic department. The second is a resolution represented as the action of the Foreign Committee mainly, stating the readiness of the Committee to support any number of missionaries, suitably qualified, that may offer. And the third is the acknowledgment of the Treasurers of both Committees for one week.

We have the annual report of the Domestic Committee before us, and find that their funds are sufficient to meet all their engagements until July 1, 1837. And yet, Libonotos says the operations of the Committee have been crippled for want of funds! Even in the worst view of the case, is it a matter of surprise that the treasury of that Committee should not be overflowing when we consider the vigorous efforts made during the past year to enlarge its operations? The list of its missionaries already is swelled to sixty or thereabout, two bishops have received their support, either wholly or in part, from the treasury,—one Secretary and General Agent, and one Local Secretary have been found necessary to conduct its affairs. Station after station has been chosen and occupied, and the liberality of the Church has so nearly kept pace with the enlarged views of the Committee, that only five thousand dollars are yet needed to provide for the increased expenditure! What could Libonotos reasonably expect more than this?

As to the resolution concerning the employment of missionaries, which has furnished a very pretty point to one of your correspondent's best sentences, he knows as well as we, that it was from first to last a joint resolution of both Committees. The excess of receipts by the Treasurer of the Foreign Committee for the week referred to, included a donation of $1500 from the *American Tract Society!*

And yet on such partial views Libonotos builds his argument, and draws from them the master-notes of his appeal. We do not write for the purpose of formally answering his communication, for we conceive an answer is best furnished in the last report of the Board of Missions, just published, to which we beg leave to refer our dearly beloved brother. But we are sorry that in his zeal for the domestic "term of locality," he should so far lose sight of that fair dealing which is expected at his hands. Let him consider this in his future essays on this subject. His present course of proceeding only injures that holy cause, which, I trust, we all love deeply and well. Nevertheless, if he is determined to run down his game full tilt, we cannot help it. If he is determined to push his point in the teeth of facts, and to say his say at all hazards, we cannot help that either If his voice must be lifted up in the same strain again, let it be lifted up, even though it prove to be *vox et preterea nihil*. We only ask him to ponder well the correctness of the premises which he may assume in future; and proceed to give some brief statements which may serve as texts for his next communication.

The bearing of all he has said is to induce a belief that while the receipts for foreign missions are overflowing, those for domestic purposes are scanty and inadequate. Now the second annual report of the Board informs us that the whole receipts of the Foreign Committee during the past year are 28,000 dollars, *including* a donation from the American Tract Society of $2500, and interest on temporary loans about $1000; while the receipts of the Domestic Committee are in all $41,000, including $10,000 for education in Missouri. But this, be it remembered, is but a small part of the actual contributions of the Church for domestic purposes. Every cent given to the foreign field by every individual among us is included in the above sum of less than 25,000 dollars; whereas, on the other hand, the diocesan societies provide largely for the home wants, and vast amounts are annually appropriated by parochial collections, and by individuals for the establishment and advancement of the Church in their own neighborhoods.

Libonotos is loud and eloquent in his complaints of the spiritual destitution of our own land. My spirit I trust is as strongly and as deeply stirred as his at the remembrance of the wants of our country. And I say GOD speed! to every earnest appeal to the Church for their relief. I thank GOD that a Voice from the West and Southwest has again and again been sounded in your columns. May it breathe out and breathe on, until those vast and interesting regions shall become eloquent with the glad tidings of the Gospel! But I happen to remember that the picture of destitution is always colored too highly. I know that even in many of the stations occupied by our missionaries, the word of salvation has already been proclaimed. Though the Gospel is preached by some, perhaps in error, and by some in contention, yet the Gospel is preached, and "therein I do rejoice, yea, and will rejoice." I fervently desire to see the Church of the living GOD in her perfection and her strength every where established within our borders. But I cannot consent that the heathen world should go down to perdition without an effort for relief on our part, because there is yet a mingling of imperfection in the good seed that is scattered abroad in this land.

And what are we doing for the heathen? Libonotos says they are actually obtaining the larger share of our bounty! Shame on the Church if this be true! Be it known, then, that of the eight or nine hundred clergymen of our Church, ten, yes, *ten!* are abroad. And yet "the Church is showing less sensibility to the wants of her own children than to the wants of strangers!" Be it known, that while we are sustaining many missionaries whose scanty hearers must be gathered from among those of other denominations, while many of our clergy are devoting their time and their energies to a handful—while parishes are divided and subdivided to accommodate those whose organ of *locality* is strongly developed, and while many more accredited heralds of the Cross are not in the discharge of their duties as such, in the very midst of the regions he represents as so appallingly neglected, *ten* missionaries are sustained abroad to preach the unsearchable riches of CHRIST to millions blinded by idolatry and besotted by crime! And yet, forsooth, the advocate for foreign missions, because we are doing *so much* abroad, is bound to show, in order to refrain from blushes, that "as fellow-citizens, as Christians, and Churchmen, we are bound to labor more for the spiritual welfare of foreigners, heathens, and heretics, than for that of the people of our own country:" and we are told that "nothing but such a demonstration can defend the existing missionary system and spirit." Truly your correspondent jumps at conclusions with more coolness and assurance than he disregards facts.

There *is* an *argument* on this subject, Sir, which is unanswerable. And that argument has not been grappled with by your able correspondent. If he desires it he shall have it, though we believe it to be rooted and grounded in the hearts of all who have imbibed the true spirit of the Gospel—which is the *missionary spirit*—the spirit of high and holy love for the souls of dying men. In the mean time, I conclude with one *fact*, which demolishes at once one of the principal breastworks of Libonotos. He says, that the theory of those who are deeply interested in foreign missions, are most deeply interested in domestic missions, is pretty and paradoxical, but baseless. We are told that the zeal which supports foreign missions is a mistaken and a morbid zeal—a zeal which spends itself on objects at a distance, and neglects the objects immediately around it. Well! The tabular view of the sources from which missionary contributions have been received during the past year, which is annexed to the report of the Board of Missions—will show that those parishes, *generally*, which have given at all to foreign objects, have given *doubly* to domestic missions, and that those which neglect the foreign field have most certainly neglected the domestic field also. We refer Libonotos to the paper, and leave him to his own conclusions.

BOREAS.

THE CHURCHMAN.

SATURDAY, JULY 15, 1837.

REPORTS TO THE BOARD OF MISSIONS.

The proceedings of the Board of Missions, and the reports of the Domestic and Foreign Committees, forming in all a pamphlet of 130 pages, have been published. The importance of these documents, arising from the nature and extent of the Society's operations, renders it desirable that they should be read by every member of the Church; but as the insertion of the whole in our columns is impracticable, we must be content to offer an abstract for the present, referring the reader for further information to the Society's report.

During the past year, the Domestic Committee have received $21,563 62, exclusive of a donation of $10,000 to their permanent fund, for the yearly interest of which they have received securities. The balance in the treasury, at the time of rendering the report, was $7,658 89. "This sum," says the report, "will all be needed to discharge the debts falling due in less than one month; *and unless several hundred dollars be received before the 1st of July, the department will not be in funds to meet the demands which ought then to be provided for.*" On the strength of this statement we venture to say that the Domestic Committtee is "*crippled*" in its operations.

The report of the Committee opens with a brief acknowledgment of the continuance of the Divine protection and blessing, and then, without further preface, lays before the Board a statement of their ACTS and PROCEEDINGS for the past year. A page or more is then given to the state of their funds. Towards the end of the report we have about four pages of judicious observations, under the head of "Prospective Operations." All the rest of the report, comprising about forty-four pages, consists of a condensed statement of FACTS—being an account of the proceedings of the Secretary and General Agent, the proceedings of the thirty missionaries in their employ, and the state of the churches in which they minister.

On the very first page of the proceedings we find a striking illustration of the practicability of the measures and the fruitfulness of the work in which the Domestic Committee are engaged. It would seem to be the appointment of Providence, that the churches planted in our western settlements should increase themselves and aid in the propagation of other churches.

ST. PAUL'S CHURCH, DETROIT.

On Sunday, the 24th, he officiated both morning and afternoon, in St. Paul's Church, Buffalo. The collection for Domestic Missions amounted to $215 55. On Sunday, the 31st, he presented the claim of missions to the congregation, worshipping in St. Paul's Church, Detroit, when they contributed $502 00 to that object. It is but justice to this congregation, to say that, within a year, they contributed more than a thousand dollars towards the support of missions.

Their present prosperity is a striking proof of how much good may be accomplished by fostering and cherishing the infant churches in our new settlements. Only thirteen years ago, the congregation at Detroit was organized; and until within three or four years, it remained under the patronage of this Society, as a Missionary station. Now it is paying back, with large increase, the funds which it drew from our Missionary treasury. On Wednesday, the 3d of August, the Secretary and General Agent visited Monroe, Michigan, and preached in Trinity Church, in that village. The contributions of this Missionary station amounted to the sum of $312 12; two individuals giving, each, $100.

In the compass of four or five pages we have a very brief outline of what the Secretary and General Agent HAS DONE during the year. The amount of it is, that he has travelled about thirteen thousand miles, visited every state in the Union but two, and collected nearly nine thousand dollars.

Five or six pages of the report are then devoted to the proceedings of the Committee. The vacancies made by the resignation of Rev. Dr. Anthon, Rev. Hugh Smith, and Anson Blake, Esq, were filled by the election of the Rev. Dr. McVickar, Rev. William Richmond, and D. A. Cushman, Esq. Omitting what follows in regard to the appointment of a local secretary, the decease of Bishop White, and the plan for Kemper College, we select the following extracts as especially deserving attention:

SALARIES AND OUTFITS OF MISSIONARIES.

In July last the Committee took up the subject of the salaries and outfits of Missionaries; and, after much deliberation, adopted principles for their guidance in this matter, which they deemed more equitable towards the Missionaries, and more in accordance with that discrimination, which, as faithful Trustees of the bounty of the Church, they ought to exercise. The amount of salary given to the Missionary at any station is now regulated, as far as practicable, by the expenses of living, and by the assistance which he may receive from those amongst whom he labors. The outfit is regulated by the distance travelled in reaching the station. The change respecting salary has added considerably to the labors of the Committee; but this additional work is cheerfully performed under the belief that they thus more effectually discharge their trust, as the dispensers of the funds confided to them.

LITURGY IN THE INDIAN LANGUAGE.

The Committee, several months since, had their attention called to the inconvenience under which the congregation of Oneida Indians, at Duck Creek, Wisconsin Territory, were laboring from the want of the Prayer-book in their own language. A very few copies only of the book in use among them, consisting of the morning and evening prayer, and some other parts of the liturgy, are now in existence. The Missionary at that station having compiled a translation of the order for daily morning and evening prayer, the litany, a portion of the collects, the forms for family prayers, &c., and a publishing house in this city having undertaken the publication of the work, the Committee have engaged to purchase fifteen hundred copies, at an expense of about $300, for distribution among that people.

The Committee, after much deliberation, have determined not to assume the expenses and responsibilities of sustaining a Mission among the Menomenee Indians. The reasons which have led them to this determination, will appear in the view of that Mission presented in a subsequent part of this report.

GREEN BAY.

The Committee have also determined upon reducing the mission school at Green Bay, to about twenty-five pupils, with a view to its ultimate discontinuance at a future period, when the Indians shall have all removed from that vicinity. The propriety of this step will be made obvious to the Board in the view of that establishment, which will be found in another part of this report.

RECOGNITION OF DIOCESAN JURISDICTION.

The Committee have recently taken into consideration the general principles, under which they are organized by the authority of the General Convention, and upon which their operations are founded; and, for the purpose of making these operations, as far as possible, conducive to the strengthening of the Church, as such, where it is fully organized, they have adopted the following standing rules, which are to govern their operations within the bounds of dioceses having bishops.

1. No Missionary station shall be adopted, or Missionary appointed, except on the nomination of the bishop.

2. The assignment of Missionaries to their respective stations shall rest with the bishop, provided that the Missionary salary shall be paid only for the time that a Missionary is actually engaged in a station appointed by this Committee, unless he have leave of absence from the bishop.

3. The evidence of a Missionary being thus engaged shall be a quarterly report to this Committee, in conformity with its general provisions; a failure in sending which, except for satisfactory reasons assigned, shall be considered a relinquishment of the Missionary salary.

NUMBER OF STATIONS AND MISSIONARIES.

In the last report the Committee informed the Board that they had under their care seventy stations, including the three among the Indians in Wisconsin, and that the number of Missionaries in these stations was thirty-six. Eight of these stations they have since discontinued; and in consequence of their discontinuance, five persons have ceased to be missionaries in the employ of this Committee. Two others have resigned their appointment as Missionaries, and one has been dropped from the list, and one also has deceased. Two have recently resigned their stations, but will soon be assigned to others, and are therefore still considered as Missionaries in this department. Hence it appears that of the seventy stations, then reported, sixty-two are continued; and of the thirty-six Missionaries then in the field, twenty-seven are still in the employment of this department of missions.

The Committee have the satisfaction of informing the Board, that, during the year, they have adopted twenty-six new stations; making the whole number of stations eighty-eight. They have the further satisfaction of informing the Board, that, during the same time, they have appointed thirty-four missionaries; of whom one has departed this life, one has ceased to be a Missionary by the discontinuance of his station, and five have resigned the appointment: so that the whole number of Missionaries in this department of the field is now fifty-four.

NORTHERN MISSIONS.

The thirty pages which follow, describing the establishment of churches in various and distant sections of our country, or the state of the congregations, it would be difficult to abridge. In Maine are two stations of great promise *unsupplied*. New Hampshire, two stations, one flourishing, the other *unsupplied*. In the former, Concord, the governor of the state acts as a teacher in the Sunday school. Massachusetts, one station *unsupplied*. Delaware, one station unsupplied. In Ohio, two places aided last year have ceased to be stations, from the ability of the people to support their ministers: two others were to cease for like cause on the first of the present month. The number of stations and missionaries will then be five. In Michigan there are six missionaries, and several important stations *vacant* and greatly needing missionaries. In Wisconsin, one missionary, and several stations vacant; while the rapidly increasing population makes it important for the interests of the Church that they should all be immediately supplied. In Indiana, five missionaries, all actively employed, two vacant stations, and several places needing and inviting the services of the Church. In Illinois, four missionaries; one station has become a prosperous church—two others building substantial churches, and promising very soon to be able to take care of themselves and help others in turn. One station vacant, and the whole state represented as a field of missionary labor. In Missouri, four stations filled during the past year with zealous and faithful men.

In concluding the description of that portion of the domestic field which they have denominated Northern Missions, the Committee remark, that they have occupied *only a few points* of the extensive country which it embraces. "How many spots," they add, "in that *field are white unto the harvest* and are ready for the reapers, who now may *put in the sickle, because the harvest is come*, it would be vain to endeavor to show. From every part THE CRY COMES FOR HELP,

SOUTHERN MISSIONS.

In Kentucky the number of stations is reduced, since the last report, from eight to six. One of these has become sufficiently prosperous to take care of itself. Another missionary, Rev. Mr. Deacon, also informs the Committee that after the first of the present month the people of his charge will be able to assume his entire support. Three other missionaries report churches either finished or building. Tennessee has nine stations and six missionaries, all in a prosperous condition. In consequence of the representation of Bishop Ives of the great spiritual destitution of a part of his diocese, a station has been adopted in North Carolina, which is as yet unsupplied with a missionary. In Georgia the Committee have adopted two stations and appointed one missionary, who regards the prospect of establishing the church at Athens as encouraging. In Florida, one station, Pensacola, has become able to provide for itself. Another, St. Augustine, it is thought will be able to sustain itself when the term for which the present missionary is appointed expires. At Key West the mission is in a prosperous condition. One station vacant, Jacksonville. In Alabama there are five stations and nine missionaries: one of these stations will not need missionary aid after the first of December next, and in two others churches are building. The Committee inform the Board that the Parish Association of Christ Church, Mobile, has pledged itself to furnish the funds necessary to support all the missionaries in Alabama. In Mississippi the number of missionaries is four, and stations five. The accounts generally from this state are less encouraging; and the Committee express the belief, that "Mississippi will require men prepared by due training to contend against vice and infidelity; and prepared, also, to endure reverse and disappointments for the sake of CHRIST and his Church." In Louisiana the Committee have one missionary and two other stations which they regard as of the highest importance, but can find no clergymen to enter on the duty.

The above is a very meager outline, but sufficient to show that all the funds that can be raised, and all the men that can be found are inadequate to supply the destitution of our own territories.

Speaking of the report of the Domestic Committee, according to its leading feature, we should say it was a statement of FACTS. In our next we shall give some account of the report of the Foreign Committee.

SOUTH CAROLINA.—We have received the Journal of the Diocesan Convention held May 3d. The bishop's address we shall soon lay before our readers. Appended to the journal is a report favorable to the introduction of Bishop Doane's plan of systematic charity into the diocese. We shall also insert the report on the Theological Seminary, together with which the following resolutions were adopted by Convention:

1. That the endowment of the Professorship of "Pastoral Theology and Pulpit Eloquence," being a very important object in itself, and the required *condition* of the endowment on the part of the Vestry of Trinity Church, New York, of another Professorship, viz. that of "Revealed Religion and Moral Science in relation to Theology," is earnestly recommended to the liberal attention of the members of our Church in this diocese.

2. That the assumed necessary endowment being the sum of $25,000, and there being 19 dioceses, the quota of this diocese is less than $1,400; and we feel confident that at least that amount can be collected in this diocese.

3. That the alumni of the Seminary in this diocese, viz. the Rev. Messrs. Trapier, Marshall, Wheeler, Spear, and Dupont, the first named to be the chairman, who have been appointed by the Trustees of the Seminary agents in this diocese to collect for the professorship, are hereby appointed a committee to take measures for carrying into effect the above resolutions, and that the amount obtained by them be paid over to the proper receiver of the same.

4. That the Secretary do serve a copy of this report, and the resolutions on the committee named above.

ZERAH, THE BELIEVING JEW.—A work just published. The profits arising from the sale of it are to be given to the Domestic Committee of the Board of Missions. This fact must secure a favorable regard for the book and the motives of the author in publication. The aim of the work is to give a picture of the state of society at the time of the institution of the Christian Church, and the early history immediately connected with it.

We wish it to be distinctly understood, that the printing, binding, &c. of the book *have been paid for* by the author: so that the entire proceeds of the whole edition, as fast as sold, will be paid over to the Treasurer of the Domestic Committee of the Board of Missions.

DEPARTURE OF REV. MR. BOONE, MISSIONARY TO CHINA.—We have been furnished with the following extract of a letter from a gentleman in Boston, dated July 10:—"Our beloved friends the Rev. Mr. Boone and his wife sailed on Saturday, at 4 o'clock, P. M., in good health and with a fine wind. Religious services were had on board at 9 o'clock, A. M., and a large concourse was assembled on the occasion. The services were highly interesting and impressive, and the weather delightful. The Bishop, Rev. Messrs. Croswell, Stone, and Wainwright, Clark, and McBurney all took a part. The address by the Bishop was very pertinent and affecting."

DR. JARVIS' SERMON.—The high opinion which we expressed of the merits of this sermon shortly after its delivery, has been fully sustained by the perusal of it in print. The extract on our first page, learned and eloquent as it is, is inadequate to convey an impression of the merits of the sermon, the notes which accompany it being necessarily omitted. Like other productions of the author's richly-stored mind, this discourse is no fugitive publication, but one which will be studied and preserved for future reference. Our readers will do well to procure a copy for this purpose.

DR. CHALMERS.—This distinguished divine is now delivering a course of lectures on the establishment and extension of National Churches, as affording the only adequate machinery for the moral and Christian instruction of a people. This course is to be followed up by another from a clergyman of the Church of England upon the excellence and value of the English national Establishment, together with the circumstances which impede its efficiency and the best remedies for such defects. These lectures if published would be read with interest on this side of the Atlantic, the operation of the voluntary system in this country probably coming in for its share of consideration.

CLERICAL CHANGES.—The Rev. Samuel C. Davis has accepted of an unanimous call to the charge of St. Stephen's Church, New Hartford, N. Y., and has entered upon the discharge of his duties.

The Rev. Kingston Goddard has resigned the rectorship of St. Anna's Church, Fishkill Landing, and accepted an invitation to take charge of St. Peter's Church, New York city, during the absence of the rector.

CIRCULAR.

The Trustees of Washington College have judged it expedient to offer to the members and friends of the Protestant Episcopal Church, a very brief statement of the means which this institution at present offers for the liberal education of young men. They are especially led to this by the consideration of the recent change in its presidency, and of the position, which, since the closing of a kindred institution in another state, is held by this college towards the Episcopal Church in general.

Washington College is situated at Hartford, one of the most accessible among the smaller cities of our country, and yet one of the most secluded from every corrupting influence; a city distinguished, indeed, above many others, by the prevailing correctness of morals and of religious principle amongst those whose example has weight in society. The college buildings stand on a slight eminence west of the city, command an extensive and delightful prospect of the valley of the Connecticut, and are surrounded by pleasant and beautiful grounds These buildings are of stone, one containing only apartments for the residence of the officers and students, the others containing also the chapel, library, and other public rooms.

The students are either boarded with families in the neighborhood, or else connect themselves with a society, which now embraces about half of their number, and which furnishes its members with board, on a pleasant, orderly, and very economical system. The cost of board, in the former manner, is at present $2 50 per week; in the latter, $1 50; but in both will probably be much lessened by the future decline of prices. The college bills for tuition, room-rent, &c., are about $56 per annum.

The following gentlemen compose the present faculty.

Rev. Silas Totten, A. M., President.

Rev. Samuel F. Jarvis, D. D., Professor of Oriental Literature.

William M. Holland, A. M., Acting Professor of Rhetoric.

J. Smyth Rogers, M. D., Professor of Chemistry and Mineralogy.

Duncan L. Stewart, A. M., Acting Professor of Mathematics and Natural Philosophy.

Rev. Caleb I. Good, A. M., Professor of Ancient Languages.

George Sumner, M. D., Professor of Botany.

Hon. William W. Ellsworth, A. M., Professor of Law.

The apparatus for the illustration of natural science is sufficiently complete; and a valuable library and mineralogical cabinet are connected with the institution.

The present number of students is upwards of seventy, nearly twenty having been added during the present spring.

The qualifications for admission are essentially the same as at Harvard University, and Yale and Union Colleges.

It is the principle adopted by the faculty in the moral government of the institution, that while they avoid disgracing the reputation of any young man, by public exposure, they yet suffer none of incorrigibly corrupt and vicious character to remain members of the institution.

For the religious instruction and improvement of the students, the clerical portion of the faculty, under the advice, approbation, and direction of the Bishop of the Diocese, hold two weekly services, one on the evening of the Lord's day, the other on some other evening of the week. The students are, of course, required to attend divine service on Sunday morning and afternoon. Many of them also assemble for social worship at other seasons.

The Trustees and Faculty have made it their effort, and, they are persuaded, not without success, so to arrange the affairs of the college that every advantage, intellectual, moral and religious, afforded to the students of any similar institution, may be enjoyed here; and they can therefore confidently commend to the public generally, and especially to Episcopalian parents, guardians and students, the claims and interests of this seat of education.

Signed, T. C. BROWNELL, SILAS TOTTEN, GEO. BURGESS, } *Committee of the Trustees.*

Hartford, June, 1837.

P. S. The Church Scholarship Society, of the Diocese of Connecticut, has always aided, by loans without interest, of $80 per annum, all deserving young men, looking forward to the ministry, who have applied for its aid. Its funds are now in a very low state, and a number of beneficiaries rely upon it for support. As these resort to this college from other states as well as from Connecticut, the donations of liberal individuals and parishes, not only in this Diocese, but in others, are most earnestly and respectfully requested.

PROCEEDINGS OF THE BOARD OF MISSIONS.
SECOND ANNUAL REPORT.
(*Continued.*)

On motion of Mr. Nicklin, the above resolutions were adopted.

The Rt. Rev. Bishop Griswold, as chairman of the Committee to whom was referred the Annual Report of the Committee for Foreign Missions, presented the following report:—

The Committee to whom was referred the Annual Report of the Foreign Committee, having attended to the duty assigned to them, recommended the following resolutions.

1. Resolved, That this Board fully approve the doings of their Foreign Committee, as detailed in their Second Annual Report, and recommend said Committee, to continue and extend its operations during the coming year, as GOD in his providence shall open the way and give them ability; and while the Board desire to realize, that as a Church, we have but just entered upon the discharge of our duty in the great work of evangelizing the world, they would earnestly recommend this department of their operations to the continued patronage, liberality, and prayers of the members of our communion.

2. Resolved, That the said Report of the Foreign Committee be referred to that Committee for publication with the proceedings of the Board.

3. Resolved, That it is expedient to continue the press established at Syra until further information be received from the missionary having charge of it, and that then the future action of the Committee on the subject be left entirely at their discretion.

4. Resolved, That the Committee be requested to take prompt measures for ascertaining the true state and condition of the property belonging to the mission at Athens; and for securing a proper title to the same.

5. Resolved, That said Committee have the sanction of this Board in giving to C. H. Bracebridge, Esq., any equitable understanding, that they will be ready to rent the mission dwelling-house at Athens, from year to year, at the rate and for the term proposed, provided the operations of the mission shall so long continue; but that any contract beyond a yearly lease would not, in their opinion, be expedient.

The committee also recommend to the Board the following preamble and resolution.

Whereas, it has been suggested in the Report of the Foreign Committee, that an agent should be sent to visit, for certain purposes, our missions in Greece—the Board is of opinion that while a visitation to all our foreign missions would probably produce favorable results, they are convinced that the most suitable representative of the Missionary Society, in the work of visitations, is some one invested with Episcopal authority; therefore,

Resolved, That the Board will take measures to procure the consecration of a foreign missionary bishop, pursuant to the canon, as soon as circumstances will permit.

ALEXANDER V. GRISWOLD,
FRANCIS L. HAWKS,
J. P. K. HENSHAW,
J. B. ECCLESTON,
PHIL. H. NICKLIN.

On motion of the Rev. Dr. Wainwright, these resolutions and the preamble of the last resolution were severally adopted.

On motion of the Rt. Rev. Bishop B. T. Onderdonk,

Resolved, That, in passing the above preamble and resolution, this Board does not mean to infringe upon any constitutional right which the Foreign Committee may possess to appoint local and subordinate agents to aid them in attending to the secular business of their missionary stations.

The Rt. Rev. Bishop Doane offered the following resolutions, which, at the request of the mover, were laid on the table.

Resolved, That it is expedient to have a missionary bishop of this Church for foreign parts.

Resolved, That the station of the said missionary bishop be Africa.

Resolved, That the missionary bishop so provided be expected, until farther provision be made, to extend his Episcopal supervision to the other missionary stations of the Board without the territory of the United States, under such canonical regulations as are now or hereafter may be made.

On motion of E. A. Newton, Esq., it was

Resolved, That when the Board do adjourn, they adjourn to meet at 5 o'clock this afternoon.

The Rev. Dr. Hawks nominated the Rev. James D. Carder as Secretary and General Agent of the Committee for Domestic Missions.

On motion of the Rev. Dr. Wainwright,

Resolved, That at 6 o'clock this evening the Board go into an election of a person to fill that office.

On motion of the Rev. Dr. Milnor,

Resolved, That at half-past six o'clock this evening an election be held for three persons to fill the vacancies existing in this Board, and that the election be by ballot, and that nominations be now made.

Whereupon several persons were nominated.

On motion of the Rev. Dr. Henshaw, the resolutions submitted by the Rt. Rev. Bishop Doane, and laid on the table, were called up and referred to a committee of five.

The Rev. Dr. Henshaw, the Rt. Rev. Bishops Doane and B. T. Onderdonk, Judge Eccleston, and P. H. Nicklin, Esq., were appointed the committee.

The Rev. Mr. Jones, as chairman of the committee to whom was referred the resolution respecting an appropriation to Bishop Chase, presented the following report; which,

On motion of the Rev. Dr. Milnor, was laid on the table.

The committee to whom was referred the resolution respecting a salary to the Rt. Rev. Bishop Chase, beg leave unanimously to report, That, in their opinion, appropriations of money to persons other than those in the employ of this Board, or subject in some respects to its control, are not contemplated or authorized by the constitution.

They, therefore, beg leave to be discharged from further duty. All which is respectfully submitted,

LOT JONES,
J. JOHNS,
EDWARD A. NEWTON.

On motion adjourned.

5 o'clock, P. M.

The Board met.

Present: The Rt. Rev. Bishops H. U. Onderdonk, B. T. Onderdonk, McIlvaine, and Doane; the Rev. Drs. Eastburn, Hawks, Henshaw, Johns, Milnor, Wainwright; the Rev. Messrs. Baury, R. B. Croes, Cuming, Forbes, Jones, Vaughan, and the Secretary; Messrs. Eccleston, Magruder, Newton, and Nicklin.

The roll having been called, the minutes of the last meeting were read and approved.

The report in relation to an appropriation to Bishop Chase was called up; whereupon, on motion of the Rev. Dr. Henshaw,

Resolved, That this Board concur in the report, and that the committee be discharged.

The hour of six having arrived, on motion of the Rt. Rev. Bishop Onderdonk of New York, it was

Resolved, That the business appointed for this hour be postponed; and,

On motion of the same, the following preamble and resolution were adopted:

Whereas, it appears that the business of the Domestic and Foreign Committees, respectively, requires their Secretaries and General Agents to give so much of their time to their duties in the city of New York, as to render impracticable their visiting, with sufficient frequency, other parts of the country, therefore,

Resolved, That, until the next meeting of this Board, each Committee have power to appoint a travelling agent or agents, for any diocese; provided, that the appointment of every such agent be approved by the bishop of the diocese concerned; or, if there be no bishop, by the Standing Committee thereof.

(*To be continued.*)

PROCEEDINGS OF THE MEETING OF THE BOARD OF TRUSTEES OF THE GENERAL THEOLOGICAL SEMINARY.

With the view of disseminating more fully a knowledge of the condition and prospects of the General Theological Seminary, and in compliance with the orders of the Trustees to that effect, the undersigned respectfully requests of the editors of the Church periodicals the insertion in their papers of the following summary of the proceedings of the Board at their late stated meeting.

H. ANTHON, *Secretary.*

New York, July 10, 1837.

MONDAY.

At a stated meeting of the Trustees of the General Theological Seminary of the Protestant Episcopal Church in the United States, held in Trinity Church, New-York, June 26th, 1837.

Present,—Right Rev. Bishops H. U. Onderdonk, B. T. Onderdonk, Ives, McIlvaine, and Doane.

Connecticut—Rev. Dr. Jarvis, J. H. Huntington.

New York,—Rev. Drs. Lyell, Milnor, McVickar, Berrian, Eastburn, Taylor, Schroeder, and Anthon—Rev. Messrs. Bayard, Cuming, Forbes—Messrs. Rogers, T. L. Ogden, D. B. Ogden, Lorillard, Johnson, Lawrence, Stuyvesant, Harison.

New Jersey,—Rev. Mr. Croes, Mr. M. W. Collett.

Pennsylvania,—Rev. Mr. Boyd.

Delaware,—Hon. S. Paynter.

The meeting was opened with prayer by the Right Rev. H. U. Onderdonk.

The minutes of the last stated meeting were read and approved.

On motion, the Board proceeded to the election of a Secretary for the year ensuing, when upon counting the ballots, the Rev. Dr. Anthon was found to have been unanimously chosen.

The minutes of the Standing Committee for he past year, were read.

In pursuance of the provisions made by the Statutes, the following Committees were appointed by the Chair:

Committee on the General State of the Seminary:—Right Rev. Bishop Doane, Dr. Milnor, Rev. Mr. Croes, Mr. Paynter, Mr. Lawrence.

Committee on the Examination of Students:—Rev. Dr. Jarvis, Rev. Mr. Boyd, Rev. Dr. Eastburn, Rev. Mr. Forbes, Mr. Collett.

On motion, *Resolved*, That the Bishops present, in their capacity as visiters, be requested to unite with the Committee on the Examination of Students, in attending to the examination of the Students by the Professors in their respective departments, agreeably to the provisions of the Statutes.

Bishop Doane from the Committee appointed at the last stated meeting to confer with the Faculty and report to the Board touching rules for the internal discipline of the Seminary, reported verbally, that the Committee had had no opportunity for conference since the adjournment, and as there was no prospect of a meeting of the Committee, asked leave to be discharged. The Committee was accordingly discharged.

Whereupon, on motion of the Secretary *Resolved*, That a Committee be appointed to confer with the Faculty, and to report to th Board, whose duty it shall be to inquire how far the rules for the internal discipline of th Seminary, passed by the Standing Committee, have been found effective for the well being of the institution; whether any, and if any, what further rules are necessary for the promotion of the same object; and also to propose such regulations, should any be required, as are expedient for the distribution of the hours of recitation and other exercises.

Bishop Doane, Dr. Jarvis, Dr. McVickar, Dr. Eastburn, and Mr. Huntington were appointed this committee.

The report of the Finance Committee was read as follows:—

The Finance Committee of the General Theological Seminary of the Protestant Episcopal Church in the United States, in compliance with the statutes, beg leave to report:—

The property of the Seminary consists of—

200 Mechanics' Bank Shares, which cost		$5,350 00
Bonds and Mortgages of sundry persons in the city of New York, amounting to		74,000 00
Loaned out temporarily,		3,800 00
Ground rent due, but not yet received		366 00
Cash on hand, June 19, 1837,		112 13
Total,		$83,628 13
From which deducting the following, viz. the Scholarships:—		
Warren,	$2,500 00	
Bishop White,	2,500 00	
Bishop Hobart,	2,500 00	
Bishop Kemp,	2,000 00	
Bishop Croes,	2,000 00	
Bishop Clagget,	198 50	
North Carolina,	2,948 22	
Thomason,	2,000 00	
Wainwright,	2,500 00	
Rhinelander,	2,000 00	
Peter Roosevelt,	500 00	
St. George's Church,	2,000 00	
		23,646 72
The endowment of the "Saint Mark's Church in the Bowery" Professorship of Ecclesiastical History,		25,000 00
The Permanent Fund, to be for ever held in trust for the benefit of the library,		6,000 00
		54,646 72

There will remain the sum of $29,281 41, the interest of which may be applied to the current expenses of the Seminary.

The *ordinary* expenses of the ensuing year will probably be—

Salaries to Professors Turner and Wilson, each $1,500, is		$3,000 00
Salary to Professor Moore,		750 00
Salary to the Librarian,		100 00
Salary to the Janitor,		400 00
		$4,250 00
Interest on four scholarships, founded, by the Society for Promoting Religion and Learning in the State of New York,		400 00
Insurance against Fire, viz.		
$30,000 on the two buildings,	$150 00	
15,000 on the library,	105 00	
		255 00
City tax on lots not rented,		201 7
Incidental expenses,		1200 00
Together,		$6306 77
From this deducting the interest on the above-mentioned balance of $23,281 00, which at 7 per cent. is		$2,049 00
And the rent of ten lots west of the Tenth Avenue,		300 00
		2,349 00
There will remain a yearly deficiency of income amounting to		3,957 77

(*To be continued.*)

From the Southern Churchman.

Diocese of Virginia, Episcopal Visitation.—The Right Rev. Bishop Moore preached on Sunday the 18th ult. at a free church in Fluvanna to a large and attentive congregation, and administered the Lord's supper to about twenty persons. On the 23d, being the day appointed as a fast, he preached in the upper part of Goochland. On Sunday, 25th, he preached at Beaverdam Church, Goochland, and baptized and confirmed one adult, and also administered the Lord's supper. The Rev. Mr. Doughan accompanied the Bishop and assisted him in the services. The Bishop visited all the Episcopal families in Fluvanna, and was highly gratified to find them so strongly attached to the Church, and the prospects of forming a congregation so encouraging.

In our last we noticed the services of the assistant bishop and some of the brethren at the new church in Spottsylvania, and St. Margaret's, in Caroline county, since which we have received the following communication:

From St. Margaret's, the assistant bishop, accompanied by two of the brethren, proceeded to the Bowling Green, a place once so celebrated for racing and other sports, and where now is erected a neat and well-built brick church by the members and friends of the Episcopal Church. A very respectable congregation on Wednesday morning and afternoon attended services; on the latter occasion confirmation was administered.

The following day services were renewed and continued for two successive days, morning and afternoon, at a small but handsome new brick church on the main road leading to Fredericksburg, and within nine miles of that place. On Saturday morning the appointed services commenced at Port Royal in the new church at that place, which reflects much credit on the zeal and liberality of those who contributed to its erection, and the taste of those who planned it. It is at once an ornament and a blessing to the place. A large number of individuals and families from the country around, added to those in the place, crowded the house. The doors of the temple were thrown open four times each day, at six o'clock, eleven, four, and again at night. On Sunday afternoon baptism was administered to one adult, and several children, and confirmation to four persons. It seemed to be felt by all that it was good to be there.

A few miles from Port Royal, higher up the river, is a large and venerable building, oncea temple of the living GOD, where our forefathers used to worship, now by an act of the legislature converted into a seminary of learning. The house, like most of those built in former times, is destined to survive generations of those more modern ones which hastily and slightly constructed, soon wither into decay. It stands on an elevated and beautiful hill, overlooking the river and country around, and is rendered interesting by some venerable trees not far distant. It was deserted as a place of public worship some time before its conversion into a seminary. The melodious organ which once filled that house with enrapturing notes (said to have been the finest ever imported into Virginia, and of great price) has long since been sold, and is now in a Catholic chapel in Georgetown. During the interval between its use as a church and its application to other purposes, if common fame is to be credited, and we fear it deserves it but too well, this sacred house has been desecrated to most unhallowed purposes.

The drunken feast has been spread, where the holy supper of our LORD was wont to be received, and the footsteps of the dance have been sported over the floor, where the knees of humble worshippers once bent before the LORD.

INTELLIGENCE.

Episcopal Acts by the Bishop of this Diocese, in this

BISHOP ONDERDONK'S APPOINTMENTS FOR VISITATION.

Eighth Sunday after Trinity, July 16, Oyster Bay, A. M.; Glen Cove, P. M. 17, Hempstead Harbor. 18, Cow Neck. 19, Little Neck. 20, Flushing. 21, Newtown. 22, Hallett's Cove.

Ninth Sunday after Trinity, July 23, Tompkinsville, *Richmond county*.

Tenth Sunday after Trinity, July 30, Port Jackson, *Montgomery county*, consecration A. M., confirmation P. M. Thursday, August 3, Vienna, *Ontario county*. 4, Sodus, *Wayne county*. 5, Palmyra.

Eleventh Sunday after Trinity, August 6, Centrefield, *Ontario county*. Tuesday, 8, Grace Church, *Rochester*. Thursday, 10, Christ Church, Lockport, *Niagara county*. Saturday, 12, Auroraville, *Erie county*.

Twelfth Sunday after Trinity, August 13, *Buffalo*. Tuesday, 15, Forrestville, *Chautauque county*. 16, Westfield. Friday, 18, Hunt's Hollow, *Allegany county*.

Thirteenth Sunday after Trinity, August 20, Angelica, Tuesday 22, Hammond's Port, *Steuben county*. Festival of St. Bartholomew, Thursday, August 24, Waterloo, *Seneca county*, ordination, A. M., confirmation, P. M. Saturday, 26, Johnson's Settlement, *Chemung county*, consecration, A. M., confirmation, P. M.

Fourteenth Sunday after Trinity, August 27, Big Flats. 28, Elmira, consecration, A. M., confirmation, P. M. Wednesday, 30, Richfield, *Tioga county*. Friday, September 1, Oxford, *Chenango county*, ordination, A. M. confirmation, P. M. 2, Mount Upton.

Fifteenth Sunday after Trinity, September 3, Otego, *Otsego county*.

Where ordinations are to take place, the candidates are expected to see that the proper number of Presbyters, two at least, is in attendance.

Where parishes are vacant, the neighboring clergy are requested to make arrangements for officiating in them occasionally, prior to the visitation of the Bishop.

Any other services, not inconsistent with punctually meeting the above appointments, will also be rendered with pleasure.

OBITUARY.

Died, in this city, on Friday, June 30, Susan Rowland, wife of Rev. William A. Curtis, and daughter of Robert S. Bartow, Esq., in the 31st year of her age.

Mrs. Curtis was one of those who, through the care of pious parents, had from a child known the holy Scriptures, which are able to make wise unto salvation. At the early age of fourteen, she ratified her baptismal vows in the holy rite of confirmation; and soon after, with the sanction of her pastor, drew near to the holy table. Having thus made religion her "early only choice," she continued to the close of life, in all the varied and responsible duties which devolved upon her, to adorn the doctrine of GOD her Saviour. In the trying hours of her last illness, amid the many anxious thoughts which a mother would naturally have for her children—all yet young and tender—and the many considerations which in such a case seemed to render a continuance of life so desirable, she was enabled by the grace of GOD to commit herself into his hands, and to say, "Not my will, O Father, but thine be done!" Hers was the heartfelt repentance, the deep humility, the living faith, the confiding trust, the assured hope of the true Christian. Her eye was fixed on the Cross; CHRIST was her only Saviour; in his merits was her only confidence—to be with him her chief desire.—Thus did she die in the faith of the Gospel, leaving to her deeply afflicted family every possible consolation. "The righteous hath hope in his death." H.

CALENDAR.

JULY.

16. Eighth Sunday after Trinity.
23. Ninth Sunday after Trinity.
25. St. James the Apostle.
30. Tenth Sunday after Trinity.

AUGUST.

6. Eleventh Sunday after Trinity.
13. Twelfth Sunday after Trinity.

NOTICES.

☞ The booksellers in the United States are respectfully requested to forward their trade lists to Louis Sherman, Business Agent, 28 Ann street, New York, with all convenient despatch.

July 15. tf

The Church periodicals in different parts of the Union will oblige the General Sunday School Union by inserting the above.

☞ The vestries of the different churches in the Diocese of New York are hereby informed that their Journals of Convention are ready for delivery, at the Protestant Episcopal Press, 28 Ann street. All orders, free of charge, directed to the Agent, specifying the manner in which their packages may be sent, will meet with prompt attention.

July 8, 1837.

ACKNOWLEDGMENTS.

FOREIGN MISSIONS.

The acting Treasurer has further to acknowledge—

Remitted from Thomas Robins, Esq., Receiving Agent at Philadelphia, $260 25, viz.—From the First Greek Mite Society of Philadelphia, 55 26; from the young ladies' Bible class of St. Andrew's church, Philadelphia, 46 74; from the first female Sunday school of St. Andrew's church, 70; from the Claxton Association of Southwark, 30—all for the mission schools under the charge of Mr. and Mrs. Hill, at Athens, per Mr John C. Pechin;—"Anonymous," for Foreign Missions, 2; from monthly missionary collections in Emmanuel church, Kensington, Philadelphia, for African Missions, per Rev. C. Wiltberger, 3; from proceeds of a fair provided by the second class in the Philadelphia high school for young ladies, for Mrs. Robertson's school in Syra, Greece, per Rev. C. H. Alden, 53 25.

Received, by the hands of the Treasurer, Mr. Hobart Williams, from the Missionary Society of the General Protestant Episcopal Theological Seminary, 28. Received by the hands of the Rev. John A. Vaughan, Secretary, from a family missionary box, per Rev. T. H. Vail, rector of Christ church, Cambridge, 5; from the wardens of St. Luke's church, Glastonbury, Conn., by the hands of the Rev. Thomas J. Davis, rector, 2 85. Proceeds of three small rings given at a collection in behalf of Foreign Missions, in Virginia, 50 cents.—Total receipts, $296 60.

CHARLES J. ALDIS, Acting Treasurer,
July 12. Bank of America.

GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION.

The subscriber, as Treasurer of the above institution, acknowledges the receipt of $146 16, at the hands of the Rev. William Staunton, Special Agent. Particulars acknowledged by him last week.

JOHN W. MITCHELL, Treasurer,
July 13, 1837. 28 Ann street.

DOMESTIC MISSIONS.

Since his report in the Churchman of the 8th inst., the Treasurer of the Domestic Committee has received the following donations, viz.

From the Missionary Society of the General Theological Seminary, by their Treasurer, Mr. Robert Williams, for Domestic Missions, $28; by the hands of Thomas Robins, Esq., Receiving Agent in Philadelphia, from a class of Sunday school children, for the mission school at Green Bay, 5; from Miss P. W. Lewis, her annual subscription for 1837, 3; by the hands of the Secretary and General Agent, collection at the monthly missionary meeting in the church of the Holy Evangelists, New York, 5 20; in redemption of two pledges at St. Mark's church, 50 and 20—70.—Total receipts, $111 20.

July 12, 1837. JAMES SWORDS, Treasurer.

CALVARY CHURCH.

The undersigned gratefully acknowledges the receipt of the following sums:

From Miss Duffie, $25; Rev. Alexander Frazer, $5.

GILES BUSHNELL, Treasurer.

The Rev. L. B. Wright, Missionary at Demopolis, Ala., gratefully acknowledges, through a friend, the receipt of a donation of Sunday school books, to the amount of $20, from a few Episcopalians of New York city. It will be satisfactory to those who contributed to this benevolent work to learn that their exertions have elicited the warmest thanks, and are duly appreciated by the few friends of the Church at that station. P. J.

PRESS DEPOSITORY.
NO. 28 ANN STREET.

Letters have been received at the N. Y. Protestant Episcopal Press, during the week ending July 13, from the following persons, viz:

H. Dyer—Postmaster, Montgomery, Vt.—do. Kent, Conn.—Charles S. Strong, with remittance—Postmaster, New Brunswick—do. Paterson—do. Louisville, Ky.—do. Providence, R. I.—do. New Orleans—do. New Hartford—Rev. H. S. Attwater—Rev. J. P. McGuire—Vernon Harrington—Z. Wood, with remittance.

Received by the Gen. Prot. Episc. S. S. Union.

Thomas Latimer—Postmaster, Auburn—A. E. Miller, 2—Miss M. Cox—Rev. A. Smedes—Postmaster, Oakhill—Hugh D. Evans.

PACKAGES FORWARDED

BY THE PROTESTANT EPISCOPAL PRESS AND S. S. UNION,

From July 6 to July 12, 1837, inclusive.

Augustus Donnelly, Catskill, 1 bundle, towboat Rip Van Winkle, Donnelly's line; Colonel H. W. Huntington, care of A. P. Morrill, 1 box, Natchez, Miss. ship Saratoga; Davis Richardson, care of Armstrong & Berry, 1 bundle, Baltimore, schooner Maria, Johnson & Lowden's line; George Rowland, 1 bundle, Norfolk, Va. schooner J. W. Kempton, Sturges & Clearman's line; B. H. Randolph, Richmond, Va. 1 bundle, Mr. Baldwin's store, 146 Water street, N. Y.; Jos. Gill, Richmond, Va. 1 bundle, left at Harpers', 82 Cliff street; Rev. S. P. Parker, Stockbridge, Mass. 1 bundle, Astor House; Isaac W. Ayres, Staten Island, 1 bundle, left at 41 John street; Mrs. Greene, 1 bundle, East Greenwich, R. I. left at Mrs. Hassard's, 175 Hudson st.; St. Andrew's church, Brooklyn, 1 bun. left at J. H. Taylor's, 222 Pearl street; Miss C. B. Waltington, 1 bundle, Santa Croix, left at David Rogers & Sons', 51 West street; Rev. G. B. Andrews, 1 bundle, Fishkill, N. Y. towboat Washington; C. & M. Morse, Rochester, 1 bundle, left at Leavitt, Lord & Co.'s; Rev. A. Smedes, 1 bundle, care of R. M. Whitney, superintendent of railroad, Schenectady, steamboat North America; J. M. Woodward, 1 bundle, Albany, steamboat North America.

A GENEROUS ACT.

Just published, by an individual, ZERAH, THE BELIEVING JEW, *in aid of laying the corner-stone of Jesus' Church*, a Protestant church in the valley of the Mississippi. The entire avails of the above work will be devoted to the Domestic Missionary cause. The publication may be obtained of the

Protestant Episcopal Press,	28 Ann street, N. Y.
Swords, Stanford & Co.	Broadway.
C. Shepard,	do.
D. Appleton & Co.	do.
G. & C. Carvill,	do.
Doolittle & Vermilye,	262 Greenwich st.
Thomas Latimer,	Philadelphia.
Charles Stimpson, jun.	Boston.
Weeks, Jordon & Co.	do.
Sidney Babcock,	New Haven.
A. E. Miller,	Charleston, S. C.
Oliver Steele,	Albany, N. Y.
Z. Clark,	Troy.

It is hoped that the embarrassed state of the funds of the Domestic Missionary Society will induce the above agents to urge the distribution, and remit the amount of sales, as soon as completed, to Louis Sherman, 28 Ann street, New York, who is duly empowered by the author to settle the same and pay over the amount to the Treasurer.

July 12, 1837. tf

PROTESTANT EPISCOPAL TRACTS,

In four volumes, neatly half-bound in calf—the volumes distinctively arranged in narrative, Church principles, practical and devotional, doctrinal and controversial, containing Episcopacy Tested by Scripture, and the Presbyterian reviews on the subject—for sale, in the sets or any separate volume, at the Depository of the Protestant Episcopal Tract Society, No. 28 Ann street, up stairs, where also is on hand a very extensive supply of valuable tracts.

Donations and subscriptions for the benefit of the Society will be thankfully received by

THOMAS C. BUTLER, Agent, 28 Ann st., or,
4t THOMAS BROWNING, Treasurer, 77 Maiden lane.

HEMPSTEAD SEMINARY.

The subscriber intends to open an institute for young gentlemen, at Hempstead, L. I. on the first of September next. For a prospectus, containing an exposition of the plan, course of study, and other information, application may be made to the Institute at Flushing, or to Mr. H. Barroll, Esq., Hempstead. G. B. DOCHARTY.

July 7, 1837. jy15 7t

NEW HAVEN BOARDING SCHOOL FOR YOUNG LADIES.

Miss GILBERT and Miss EDWARDS will have a few vacancies in their school the next term, which, after the summer vacation in September, commences October 1st, and continues to April 14th.

The usual accomplishments are superadded to the English branches, and those who study chemistry and natural philosophy have an opportunity of attending college lectures. Those whose parents are Episcopalians, may attend the lectures and Bible class instruction of the rector and assistant minister of Trinity parish: if of other denominations, they can have seats provided at the other churches.

Their dwelling-house, in an agreeable part of the town, having been considerably enlarged within the last year, affords very convenient accommodations.

Reference is made to the Rev. Dr. Croswell, the Rev. Mr. Bennett, to Professor Silliman, and to parents whose daughters are or have been with them.

Their printed terms will be forwarded on application.

New Haven, July 6, 1837. jy15

GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION.

DEPOSITORY NO. 28 ANN STREET,
Two doors below Nassau street,

Under the superintendence of
JOHN W. MITCHELL, *Ch'n.*,
JOHN E. EARLE,
WM. M. BENJAMIN,
WM. R. WADSWORTH,
P. E. F. MCDONALD,
WM. H. VERMILYE,
THERON WILBER,
LOUIS SHERMAN.
} *Committee of Publications and Sales.*

All communications relating to the business of the Union to be directed distinctly to Louis Sherman, Business Agent No. 28 Ann street.

Contributions to the funds of the Union to be directed to John W. Mitchell, Treasurer, No. 28 Ann street.

The following books are always to be had at the depository:

INSTRUCTION AND LIBRARY BOOKS.

REQUISITES.

Sunday School Register—Minute Book—General Class Book—Teacher's Roll Book—Smaller Class Book, std. covers—Improved Class Book, do.—Alphabet and Reading Cards—Lord's Prayer, on cards—The Creed—Ten Commandments, First Table, on cards—Second Table do.—Paraphrases on the Collects.

INSTRUCTION BOOKS.

System of Instruction—Protestant Episcopal Sunday School Book, No. 1—Do. No. 2—Do. No. 3—Questions on do. from No. 1 to 4—First Truths—Catechism No. 1—Do. No. 2—Do. No. 3—Lloyd's do.—Manual of Short Prayers—Catechism No. 4, (by Cuming)—Church Catechism—Church Primer—Sunday School Office of Devotion—Sunday School Psalms and Hymns—Companion to the Book of Common Prayer—Questions on the Collects—Harmony of the Creeds—Scripture Instruction—Duty to GOD—Collects from the Prayer Book—Epistles and Gospels from the same—Bible Companion, 2 vols., Catechism on the Collects, half bound—Questions on the Gospel of St. Matthew—Questions on the Epistles and Gospels, part 1—Do. part 2—Questions on the Book of Common Prayer.

THE PROTESTANT EPISCOPAL SUNDAY SCHOOL LIBRARY.

Published by the Union, bound in uniform style, and consisting of the 18*mo.* works, making 56 volumes, numbered consecutively, *at 20 cents per volume, or $11 20 per set.* Also,

THE JUVENILE LIBRARY,

Consisting of the 32mo. works published by the Union, making 5 volumes, at one dollar per set. As well as a large assortment of approved works, selected expressly for Sunday-school reading; and a full supply of stationery for clergymen, students, and Sunday-schools.

March 25, 1837.—tt

MUSIC OF THE CHURCH.

A large supply of the 12mo size just received and for sale cheap at 28 Ann street.

Also, 15 or 20 copies of the 4to left for sale, being the balance of the edition. m25

POETRY.

TO COURTESY.

Hail! courtesy, thou gracious power,
Of heaven-born chastity the child;
Remote from all that's rude and sour,
Akin to all that 's soft and mild!
Earth-bred politeness is thy feeble ape;
Without thy soul, she only wears the shape.

For selfish ends her tricks she plays;
She bows and smiles, devoid of heart:
T' impose she tries a thousand ways;
The practised eye perceives her art;
Meanwhile that art thy real worth proclaims,
Since to partake thy honors thus she aims.

Let polished falsehood dazzle youth;
Let flattery speak the style of courts:
Give me benevolence and truth,
Far from dark treachery's resorts.
Clear as the sky that lights a sunshine eve,
Thy style, sweet courtesy, can ne'er deceive.

Prompted by love of human race,
From generous motives bent to please,
Thy feelings answer to thy face,
Thy manners still are stamp'd with ease,
Each social being, in thy presence blest,
With ardor clasps thee to his grateful breast.

The rich sometimes may succor want:
For ever to oblige is thine.
The great external gifts may grant,
To charm the soul, but few incline.
Sincere delight, would you each hour impart,
Make haste to learn the breeding of the heart.

FORDYCE.

MISCELLANEOUS.

From the Presbyterian.

THE BEGGAR AT THE BARRIER DE PASSY.

FROM THE FRENCH.

Many years since, when I was a young man about twenty years of age, I used very frequently to spend the Sunday with my mother, who resided at Versailles, this being the only day of the week on which I could leave Paris. I generally walked as far as the Barrier, and thence I took a seat in one of the public carriages to my mother's house. When I happened to be early for the Diligence, I used to stop and converse with a beggar whose name was Anthony, and who regularly took his station at the Barrier de Passy, where, in a loud voice, he solicited alms from every one who passed, with a degree of perseverance that was really astonishing. I generally gave him a trifle, without inquiring whether he deserved it or not, partly because I had got into the habit of doing so, and partly to get rid of his importunities. One day in summer, as I waited for the Diligence, I found Anthony at his usual post, exerting his lungs, and bawling incessantly his accustomed form of petition—"For the love of Heaven bestow your alms on a poor man—Messieurs, Mesdames, the smallest trifle will be gratefully received."

While Anthony was in this manner pouring his exclamations into the ears of every one who came within the reach of his voice, a middle-aged man, of respectable appearance, joined me. He had a pleasant expression of countenance, was very well dressed, and it might be seen at a glance that he was a man in good circumstances. Here was a fit subject for the beggar, who quickly made his advances, proclaiming in a loud voice his poverty, and soliciting relief. "You need not be a beggar unless you please," replied the gentleman, "when you can have an income of ten thousand crowns." "You are pleased to jest, Sir," answered Anthony. "By no means," said the gentleman; "I never was more serious in my life. Listen to me, my friend. You perceive that I am well dressed, and I tell you that I have every thing that a reasonable man need desire." "Ah, Sir, you are a fortunate man." "Well, but my friend, I would not have been so if I had sat and begged as you are doing." "I have no other means of gaining my living." "Are you lame?" "No, Sir." "You are not blind, or deaf, and you certainly are not dumb, as every passer-by can testify. Listen: I shall tell you my history in a few words. Some fifteen or twenty years ago, I was a beggar like yourself; at length I began to see that it was very disgraceful to live on the bounty of others, and I resolved to abandon this shameful way of life as soon as I possibly could. I quitted Paris—I went into the provinces—I begged for old rags. The people were very kind to me, and in a short time I returned to Paris with a tolerable large bundle of rags of every description. I carried them to a paper-maker, who bought them at a fair price. I went on collecting until, to my great joy, my finances enabled me to purchase rags, so that I was no longer compelled to beg for them. At length, by diligence and industry, I became rich enough to buy an ass with two panniers, and this saved me both time and labor. My business increased; the paper-makers found that I dealt honestly by them; I never palmed off bad rags for good ones; I prospered, and see the result—in place of being a poor despised beggar, I have ten thousand crowns a year, and two houses in one of the best streets in Paris. If, then, my friend, you can do no better, begin as a rag merchant, and here," he continued, "is a crown to set you up in your new trade; it is more than I had; and, in addition, please take notice, that if I find you here another Sunday, I shall report you to the police." On saying this, the old gentleman walked off, leaving Anthony and myself in a state of great surprise. Indeed, the beggar had been so much interested in the history he heard, that he stood with open mouth and eyes in mute astonishment, nor had he even power to solicit alms from two well-dressed ladies who passed at that moment. I could not help being struck with the story, but I had no time to comment on it, as the Diligence had arrived, in which I seated myself, and pursued my way. From that period I lost sight of the beggar: whether the fear of the police, or the hopes of gaining ten thousand crowns a year had wrought the change I was not aware; it is sufficient to say, that from that day forward he was never seen at the Barrier.

Many years after, it happened that business called me to Tours. In strolling through the city I stepped into a bookseller's shop to purchase a new work that had made some noise. I found there four young men, all busily employed, while a stout good-looking man was giving them orders, as he walked up and down with an air of importance. I thought I had seen the face of the bookseller before, but where, I could not for a moment tell, until he spoke, and then I discovered him to be my old friend Anthony. The recognition was mutual, he grasped my hand, and led me through his shop into a well-furnished parlor; he lavished every kindness on me; and, finally, gave me his history from the time we parted at the Barrier. With the crown of the stranger he began, as he had advised him, to collect rags; he made money; became the partner of a paper manufacturer; married his daughter: in short, his hopes were fulfilled; his ambition gratified, and he could now count his income at ten thousand crowns. He prayed every day for blessings on his benefactor, who had been the means of raising him from the degraded condition of a common beggar. Anthony is so convinced of the evil and sin of idleness, and of subsisting on the alms of others, that, while liberal and kind to those who are willing to work, no entreaties, no supplication, ever prevailed on him to bestow a single sous on those who would not help themselves.

From the Church.

THE TRUE CHURCHMAN.

The true Churchman may invariably be recognised by his calm and decided preference for the Church to which he belongs. Various, perhaps, are the sects and denominations by which he is surrounded, and he is willing to give them full credit for sincerity in their attachment to their respective forms and opinions. For the pious Churchman is no bigot. He does not say proudly and arrogantly, with the narrow-minded Jew, "The temple of the LORD, the temple of the LORD are we," to the exclusion of all others. He is not intolerant: he has no disposition to rail, to ridicule, or to oppose; but still you will find him maintaining his own principles fixed and immovable. What he gives to others he claims for himself—the full liberty of choice. He has duly weighed and impartially considered; and the result is, that her superior claims have decided and attached his spirit; and as such he warmly, not to say ardently, loves his Church. He therefore clings to it. He does not run hither and thither attracted by novelty or excited by extravagance. He is not driven about by every wind of doctrine. But with steady consistency he is found in his own place, among his own people; and that, not as matter of constraint, or mere bounden duty, but of grateful privilege; of warm and decided preference, loving his own Church above all others.

But why this preference? His own Church is Episcopal. He finds in it the three orders of ancient primitive times: it has its Bishops, its Priests, and its Deacons, as in the churches founded by the apostles themselves; and on this account he prefers it. Its doctrines, too, as seen in its articles, homilies, and its incomparable—its almost superhuman liturgy—are sound, pure, and evangelical. In its pious ministers, too, he sees sobriety unmixed with fanaticism; and "zeal without innovation." He finds them energetic, persuasive, and warm-hearted; but at the same time divested of all rashness and enthusiastic wildness, disorder, and excess.

And it is this happy combination which has procured for our Church that high elevation which it has so long held; and which, we doubt not, it will still continue to maintain. Much, indeed, has been urged against it by the deluded and discontented of the day, as "a dominant Church." But such, from its very constitution, it must ever be; not a *domineering*, but still a *dominant*, a *leading* Church. Depress it ever so low, let its opposers do all they can to sink or crush it, their efforts will prove in vain. It has within itself the elements of endurance and renovation. It will weather the fiercest storm. It will not merely survive, but flourish and luxuriate after the longest bleakest winter. See its sister Church in the neighboring States. A few years since, and Episcopacy and Episcopal congregations were utterly despised; and their existence in very extensive districts altogether unknown. But see the extension of Church principles at the present time; see them not merely spreading over the Union, but prevailing in many instances over the previously established sects; and you will readily discover the enduring renovating principle of which we speak. Our Church then has that within it which is well calculated to make it an ascendant, dominant, and leading Church. Let it be found in circumstances the most disadvantageous, it will still gradually rise and maintain its wonted eminence. And, therefore, we are not afraid of either its hoped-for degradation or its predicted extinction. The smile of our GOD has long rested upon us; gradually, but cheeringly, has the number of its efficient ministers and its pious members been increasing; invariably have its interests been upheld by the most sober and influential of our community; the superior education also of its ministers has ever insured for it respect; the mass of its congregations are conspicuous for their attachment to constitutional and conservative principles; and, above all, though its members are not so easily wrought upon, yet when once they make a decided profession, their piety and consistency are of the highest order.

The true Churchman, therefore, loves his Church, and he scruples not honestly and candidly, though without any mixture of bitterness or hostility towards others, to avow it.

From the Twenty-first Report of the Deaf and Dumb Asylum at Hartford, Conn.

ACCOUNT OF JULIA BRACE, A DEAF, DUMB, AND BLIND PERSON.

On days when the clothes from the weekly wash are ironed, she goes early to the ironing room, puts her flat-irons to the fire unless it has been done by another, selects her own clothes from the mass, belonging perhaps to one hundred and thirty or forty persons, and never fails to get every article. Her manner is, to examine each article by feeling, but to decide upon it, by the sense of smell; and in regard to her own things she never errs. As it respects those of others, her power of discrimination is very remarkable: for instance, she will, if desired, select and separate the stockings of the boys from those of the girls; she will get every article belonging to a particular individual; and it is the matron's opinion that she could in this way distinguish the respective articles of every female pupil of the institution. It should be recollected that these articles are *clean* from the wash; and yet, such is the acuteness of her smell, that she can discriminate with almost unerring accuracy. She irons slowly but very well, and sometimes for the family as well as for herself. At one time she chose to wash the smaller articles of her apparel, such as capes, handkerchiefs, and white stockings, and never failed to get them clean, changing the water often, and using soap in abundance; at present she allows this to be done for her.

Julia performs the entire work of knitting a stocking without assistance; shapes it properly, narrowing, widening, &c. She is apt, however, to err in making her own too small; whether from a desire to exhibit a very trim foot and ancle, or for other reasons, does not appear. She has been known on examining the knitting-work of a little girl, to discover its defects with surprising readiness, and after condemning them in strong terms, to pull out the needles, unravel the work till she had removed all its imperfect parts, and then, taking up the stitches, return the fabric to its owner to be finished.

She makes her own clothes; so far at least as the sewing is concerned, except that she has some assistance about the waist and sleeves. Her clothes are cut out by another; still she is very competent to the chief management of the business of making them, and even cuts out and makes entirely some of the simpler articles. She is desirous of having her dresses fashionable; or rather, like those of others, and especially of the younger girls around her, which she examines as they make their appearance from time to time; and when her own are about to be made she mentions whose she would have them like.

She is slow and careful in all her movements, and especially about her sewing; still she has often made a sheet in a day, and one instance is recollected in which she made at least a half dozen of towels in the same time. She threads her needle by means of her fingers and tongue, but the precise manner of doing it cannot be seen. We see her put the needle and thread to her lips and soon remove them prepared for use.

Julia is very systematic in all her doings, and yet, readily falls in with any new arrangement adopted by the matron. After the plan of locking up certain lodging rooms had been in operation a few days, Julia voluntarily took it upon herself *to see* it done at the proper hour every morning, and also to open them early in the evening before they could be needed; always returning the keys to the matron's room. She is also thoughtful about the windows and blinds of the lodging rooms in summer, frequently shutting them when a storm is rising, (which she perceives by the change of the temperature or increase of the wind,) and always doing it when desired.

Her attachments, in a few instances, have been marked and strong towards those with whom she has long lived, and from whom she has derived much happiness. Separation however for only a short time weakens them perceptibly, and after a considerable period has elapsed she scarcely recognises even her best friends; or if she does, the impression seems very soon to pass away. Those who have made her presents of particular value, in her view, she is apt to remember and shows pleasure at meeting them again; when she refers to the gift with which they are associated. She always has some few favorites among the pupils; and when they leave the institution she expresses regret, but soon selects others to supply their places, and according to the dictates of philosophy as well as common sense makes the best of what is unavoidable. She seems to regard her mother, sisters, and brothers, with an affection differing in degree from that which she shows towards others. As she had lived with them and derived most of her happiness through their means, till she was eighteen years old, it is very natural she should feel thus, even though, so far as our knowledge extends, she may be perfectly ignorant of the relationship subsisting between them and herself.

Julia is easily pleased by those attentions which are gratifying to others. She accepts an occasional invitation to ride from some officer of the asylum with great pleasure; enjoys the ride highly, and speaks of it afterwards with satisfaction; not forgetting to say, that the person who has thus gratified her is good.

When she thinks she needs a new article of dress she goes to the matron, shows the old article she desires to dispense with, tells her she must go to the principal, get him to open her money box, take some money and give it for the new thing desired. This is a specimen of the exactness with which she can express herself by signs, on a common subject. The following is another; If she becomes seriously offended with one of the girls (which is sometimes the case, and for which there is occasionally a sufficient cause,) she goes with the offender to the matron, states the offence in strong terms of condemnation, and says the steward or the principal must be called to inflict the appropriate punishment; specifying sometimes, locking up, boxing ears and whipping. It ought perhaps in justice to be added, that almost without exception, she is treated with the utmost kindness by the pupils, and that the punishments she mentions, though not common in the asylum are such as poor Julia may have experienced the value of in her younger days.

It has been intimated that our means of intercourse with Julia are limited to such objects and actions as are cognizable by the senses of feeling, taste, and smell; her destitution of the superior senses of sight and hearing being apparently complete. It is even doubtful, whether through any sensation produced by light upon her organs, she can distinguish day from night, but there is no doubt of her being perfectly deaf. We have also excepted abstract ideas from the number of those about which we can satisfactorily communicate with her. So far, however, as certain very general abstractions are concerned, we have reason to suppose that she does understand us: for instance, the general ideas conveyed to her mind by the signs expressive of approbation, or disapprobation, health or sickness, pleasure or sorrow, are in all probability such as we design to communicate; the evidence that it is so, being often quite satisfactory. This, however, is as yet the extent of our intercourse on such subjects. We cannot speak to her of the mind, or of spiritual existence in any form, and if we should attempt it successfully she might not have the ability to make us aware of our success. The following experiment has lately been tried. Her attention was called to a great variety of artificial objects, and she was told that Miss C. made this, Mr. S. that, a man one, a woman another and so on. The idea of making is familiar, for she makes some things herself. Then, a number of natural objects were presented her, such as minerals, fruits, flowers, plants, vegetables; and she was told that neither this friend nor that acquaintance made any of them; that neither men nor women made them. The hope was entertained that her curiosity would be excited, and that a way might be discovered to convey to her mind the great idea of the Almighty Creator. The attempt was not successful; and though several times repeated, has not as yet resulted in exciting her mind, fixing her attention, or giving us any encouraging indications.

Her days pass with very little of incident or variety; yet there is enough of both which comes to her knowledge in so large a family, to furnish materials for reflection and to call out in some degree her feelings towards others. If sickness or accident occur, she is told of it. If a journey is to be taken or a new pupil is received, she is early informed of it. If any member of the establishment loses a friend, if any interesting event happens, either of a joyous or afflictive nature, it is mentioned to poor Julia, and produces an appropriate though transient effect. The birth of a child in the circle of her acquaintance is always an event of particular interest to her, and she is desirous of improving the earliest opportunity to visit and examine it for herself. This she does, when permitted, with great care and tenderness.

During the warm season the concourse of visiters to the asylum is very great; often amounting to fifty or more persons in a day, for weeks together. Almost all desire to see Julia, and in gratifying this desire she is often disturbed in her pursuits, her plans for the day are broken up, and her patience is severely tried. Under these circumstances her deportment is sometimes less amiable than her friends could desire; but on the whole, not more, indeed much less exceptionable than those would expect who have a full view of her circumstances.

Let an abhorrence of any content in another's sufferings be deeply imprinted on thee; that every thought thereof may be prevented or instantly suppressed: hate all disregard to another's misery.—*The Church.*

From the Missionary.

EXTRACTS FROM BISHOP DOANE'S CONVENTIONAL ADDRESS, ETC.

(*Continued.*)

On Sunday, October 23, twenty-first after Trinity, I preached in St. Andrew's Church, Mount Holly.

On Monday, October 24, in St. Peter's Church, Spotswood, after evening prayers by the Rev. Mr. Ward, I preached and catechised the children. On Tuesday, 25th, after morning prayers by the Rev. R. B. Croes of the Diocese of Virginia, I preached and administered the holy communion.

On Thursday, 27th, in the Presbyterian church in Allentown, the Rev. Mr. Hare read evening prayers and I preached. The little handful of Churchmen here are of a generous stock. They love the Church, and long for her services; and since they come not to them, go for them to Trenton. On every Lord's day, moreover, mindful of their spiritual wants, who are worse off even than they, they lay by them in store according as GOD hath prospered them, and accustom the little children to do so; and bring their humble, but most welcome offering to me when I come.

On Friday, 28, the Festival of St. Simon and St. Jude, in Trinity Church, Princeton, after morning prayers by the Rev. Mr. Starr, I confirmed four persons, preached the sermon before the Middle Convocation of the Diocese, and administered the holy communion, assisted by the Rev. John Croes. In the afternoon, after prayers by the Rev. R. B. Croes, of the Diocese of Virginia, I catechised the children. In the evening, after prayers by the Rev. John Croes, a sermon was preached by the Rev. Mr. Starr, and a collection made for the Episcopal Society in New Jersey for the Promotion of Christian Knowledge and Piety.

On Saturday evening, 29th, in St. Peter's Church, Perth Amboy, after prayers by the Rev. Mr. Chapman, I preached and confirmed one person; and I preached again on Sunday morning, the 30th, and twenty-second after Trinity.

In the afternoon, after prayers by the Rev. Mr. Douglass, I preached in Trinity Church, Woodbridge, and confirmed two persons.

In the evening, in the Athenian Academy at Rahway, after prayers by the Rev. Mr. Ford, I preached and catechised the children. This was the first discharge of that interesting duty in the new parish of St. Paul's, and was attended with satisfaction to all parties.

On Thursday, November 6, All Saints' day, I consecrated the new church of St. Paul's, at Hoboken. There were present on this most interesting occasion, to add to its delightful interest my right reverend and beloved brother, the Bishop of New York, who read the ante-communion service, the Rev. Dr. Berrian, and the Rev. Messrs. Bayard, Dorr, Jones, Fitch, and Marcus, of the Diocese of New York, the Rev. R. B. Croes of the Diocese of Virginia, and the Rev. Messrs. Croes, Ward, and Davies. The establishment of a church in this place is a beautiful instance of Christian zeal and liberality. The undertakers of the enterprise are few; but they are men who are accustomed to devise liberal things, and by liberal things they will stand. Their example will, we trust, be imitated. It is the best evidence of the power of our religion when the people willingly offer themselves. That was a noble resolution of the royal David, that he would not offer unto the LORD his GOD of that which cost him nothing, and it was graciously acknowledged; for "the LORD was entreated for the land, and the plague was stayed from Israel." Cost what it may, the service of the LORD, if the whole heart engage in it, is as certain to be infinite gain as it is "perfect freedom."

On the evening of Good Friday, March 24, I confirmed twelve persons in this church. Evening prayers were read by the Rev. Francis P. Lee.

On Saturday, April 1st, I commenced the southern visitation at Morristown, where I preached in the Methodist meeting-house.

On Sunday 2d, first after Easter, in St. Mary's Church, Colestown, after morning prayers, by the Rev. Mr. Lee, I preached, and administered the holy communion; and, in the afternoon, catechised the children.

In the evening, in St. Paul's Church, Camden, after prayers by the Rev. John W. Brown, Deacon, of the Diocese of New York, I preached and confirmed one person. On Monday morning, 3d, after prayers by the Rev. Mr. Lee, I preached and administered the holy communion. In the afternoon, after prayers by the Rev. Robert Davies of the Diocese of Pennsylvania, I catechised the children, and in the evening preached again. The affairs of this parish are greatly improved, and afford the most encouraging promise.

On Tuesday afternoon, 4th April, in St. John's Church, after prayers by the Rev. Mr. Harrold, I catechised the children—in the evening preached and confirmed four persons—and on Wednesday morning preached and administered the holy communion. Every thing here is encouraging, and the improvements made in the arrangements of the church are highly creditable to the taste and liberality of the people. The LORD has turned their captivity "as the rivers of the south."

On Wednesday evening, in St Peter's Church, Berkely, after prayers by the Rev. Mr. Woart, I preached. On Thursday morning, 6th, I preached and administered the holy communion, and in the afternoon, after prayers by the Rev. Mr. Harrold, I catechised the children.

In the evening I read prayers, and preached in the meeting-house at Carpenter's Landing.

On Friday afternoon, in St. Stephen's Church, Mullica Hill, after prayers by the Rev. Mr. Harrold, I preached, and again in the evening. On Saturday, the 8th, the Rev. Mr. Woart read prayers, and I preached, and administered the holy communion. This little church, so beautiful for situation, has been repaired and much improved since my last visit.

In the afternoon, in Trinity Church, Swedesborough, prayers were read by the Rev. Mr. Woart, and I catechised the children. In the evening, I preached and confirmed seven persons. On Sunday, 9th, second after Easter, I preached, and administered the holy communion.

In the afternoon, in St. Thomas' Church, Glassborough, the Rev. Mr. Woart read prayers and I preached.

In the evening, in Trinity Church, Swedesborough, prayers were read, and infant baptism administered by the rector, and I preached. In this region there is a great and most encouraging field for the Church had we laborers to send into the harvest. The frequent services which Mr. Woart holds in different places are inoculating the whole neighborhood with the principles, and I trust with the piety of the Church; while the abundant labors of the Rev. Mr. Harrold at Mullica Hill, and Glassborough, and Carpenter's Landing, in addition to his two parishes of Berkely and Chew's Landing, serve to excite the desire for fuller instruction and more frequent services, rather than to gratify it. Two missionaries might be well occupied on the ground traversed by Mr. Woart and Mr. Harrold, and one is indispensable to the well being of the Church.

On Monday morning, 10th April, on my way to Salem, I stopped, in company with Mr. Woart and Mr. Howey, a zealous layman of the vicinage, to visit the old Moravian church, a few miles below Swedesborough. The building was erected some seventy or eighty years ago, and at one period there was a congregation of this interesting people. It has been long broken up by death and removal, and the house of GOD, untenanted and unvisited had fallen into disrepair, and become the resort of birds and beasts. Through the zealous interest of the Rev. Mr. Woart, the attention of the Moravian Bishop and congregation was secured, and a deed for the whole property has now been executed by Bishop Van Vleck, to the Convention of the Protestant Episcopal Church in the State of New Jersey, "in trust for the benefit of a Protestant Episcopal church and of a congregation, to worship according to the rules and ceremonies of said Church." This deed is in my hands, to be laid before the Convention, to whose wisdom I submit the whole subject, for their proper action. There is about an acre and three quarters of ground included in the grant, on which the church and parsonage stand. A few hundred dollars will put both in good repair. Services have already been attended there, even in its present dilapidated state, by large congregations. And there is every reason to believe that, with an active missionary, most extensive good may be done. The Rev. Mr. Woart, acting with my advice, has obtained subscriptions in part for the amount; and Mr. Howey, besides a liberal contribution, is willing to devote his time and attention to the improvement and repairs. I consider it a case of singular interest, and well entitled, so far as the occasion may require, to the patronage of the Diocese. To add another to the houses of GOD among us, is always most desirable; but the case is rendered peculiar in its character by the trust which devolves upon us, through the benevolence and confidence of our Moravian brethren. They have every where done honor to the name of Christian, by their simple manners, their primitive piety, and their zealous devotion to the cause of missions. It will be a source of pleasure to my heart, that a congregation of our Church shall hereafter be associated with the pious memory of their Moravian predecessors. My wish is, that the church may be repaired forthwith and consecrated; and if an arrangement can be made for a missionary to reside in the convenient parsonage, I have confidence in the enlarged liberality of the parish of Trinity Church, Swedesborough, that they will take the station, at least in part, under their patronage. A missionary, to assist the Rev. Mr. Woart, in his extensive range of outposts, and to extend the line still farther, would be a most desirable addition to our laborers in that region.

On Monday, in the court-house at Salem, occupied temporarily by the congregation of St. John's Church, during the erection of their new edifice, after prayers by the Rev. Mr. Lee, I catechised the children. In the evening, after prayers by the Rev. Mr. Woart, I preached, and again in the morning of Tuesday.

On Tuesday afternoon, in St. George's Church, Penn's Neck, after prayers by the Rev. Mr. Lee, I confirmed five persons.

In the evening, at Salem, a service was held, when infant baptism was administered by me, and the Rev. Mr. Woart preached. The church in progress at Salem is beautiful indeed. I have seen no edifice of its class which pleases me more, so far as it has now advanced. I am encouraged to hope for an invitation at an early day to set it apart for the offices of public worship, and shall have great pleasure in its acceptance. This new bulwark of our Zion is an enduring testimony to the worth and services of the Rev. Mr. Mason, whose connection with that parish, I regret to say, has lately been terminated. Mr. Mason takes with him the undivided love and respect of his parishioners; and should he leave the Diocese, of which he has long been an ornament, will do it greatly to my regret, and with my fervent prayers for the fullest measure of usefulness and happiness.

On Wednesday afternoon, April 12, in the court-house at Bridgeton, the Rev. Mr. Lee read prayers, and I preached; and again, in the evening, after prayers by the Rev. Mr. Woart.

On Thursday, 13, at Millville, I preached in the school-house, after morning prayers by the Rev. Mr. Lee.

In the evening at Port Elizabeth, in the Methodist meeting-house, the Rev. Mr. Lee read prayers, and I preached.

(*To be continued.*)

SCIENCE SUBORDINATE TO RELIGION.

The Burlington Lyceum declares, in the preamble to its Constitution, the reference of all its objects to the Gospel, and its reliance on its influences for all its means of usefulness. To impart human knowledge is not necessarily to make men better. So far from it, the great maxim, "knowledge is power," involves the fearful corollary, that it is power to do evil, as well as to do good. Without a sanctifying purpose, such will be the inevitable result. When we point, therefore, to the means afforded by the Lyceum, as worthy of the confidence and patronage of the wise and good, for the melioration of their fellows, and especially of their younger brethren, we are far from relying merely on their direct tendency, or on merely human influence. But as indirect means, as preventive antidotes to vice, we may safely and worthily employ them; we must earnestly and urgently commend them to the public countenance. Man will be occupied. If good occupations do not secure his attention, evil occupations will. More than that, he inclines to prefer the evil. It is a great benefit to any community, then, to have objects of useful inquiry presented to its notice. It is especially serviceable to pre-engage in such pursuits the attention of the young. Again, time is a great trust. It is given us to use carefully, and to improve faithfully. It is not enough not to turn it to an evil account. To turn it to no account is sin; and the more so, as, by the force of habit, it increases fearfully with indulgence. It is a great benefit, then, to have, for what we are apt to call our leisure hours, and to think that we may therefore waste them, useful occupations presented, which tempt us by the consideration that they are agreeable. Especially is this important to those who have their habits yet to form. In these ways the lectures before the Lyceum, during the winter, have done incalculable good. Supposing that, on an average, an hundred persons have attended each one of the twenty-two, how many hours have thus been rescued, in many cases, from idleness or trifling occupations, in some, perhaps, from vice and its attendant misery! Add to this the hours which they have occupied with instructive conversation on their subjects, the impulse which they have given to reading and inquiry, the appetite which they have created for sound thinking and profitable investigation, the turn which they may have given to the character of some that were just trembling on the verge of an unprofitable, and, of course, a miserable life—and who shall say that they who have given to such a purpose their talents and their time, (not sparing, as we know, expense and toil,) are not great public benefactors? But there is a higher view than this. Who that has been admitted, as it were, into the laboratory of nature, been permitted to lift up the curtain of second causes by which the GOD of nature veils his wonder-working hand, been enabled to look with uncovered eye upon those fearful elements which are combined in this great scheme of things, in which "we live, and move, and have our being"—what thoughtful person, so admitted to such contemplations, has not felt the immensity of that power which could create from nothing a machinery so tremendous? Has not admired the infinitude of that wisdom which guides, in silence and simplicity, its mighty and majestic workings to their great result? Above all, has not adored that matchless mercy which preserves and governs all? Which makes the mighty waters which surround the world, lashing its continents with their tremendous and incessant surge, distil in gentle dew or gracious rain, upon the thirsty earth, clothe with living green its teeming breast. Which, with the hidden fire that kindles the volcano's rage, starts, in its time, from its warm bed the gentle violet, and "tempers the wind to the shorn lamb." Who but must feel and own that His judgments are unsearchable, and His thoughts past finding out? Happy they, and they alone the truly wise, who, convinced that these are but "parts of his ways," turn eagerly from the broad page of nature to the blessed book of revelation, that they may fully learn his will! "Thy creatures," says the great Lord Bacon, "have been my books, but thy Scriptures much more. I have sought thee in the courts, fields, and gardens, but I have found thee in thy temples.—*Bishop Doane.*

THE REFORMED CHURCH OF ENGLAND.

DR. HICKES' TESTIMONY TO ITS EXCELLENCY.

The Church of England as it now stands, without any further emendation, is, I verily believe, as sound and pure a Church, both for doctrine and worship, as was ever established in any province or nation of the wolrd. I heartily thank ALMIGHTY GOD, by whose good providence I have been bred up in her communion, and am called to the great honor of being one of her priests; and I beseech him, of his infinite goodness, to give all her clergy and people grace to live up strictly to her principles; to her principles of piety towards GOD, of loyalty to the king, of justice and charity to others, and of temperance and sobriety towards themselves. I am sure it must be ours, and not her fault, if we be not the best Christians, the best subjects, and the best friends and neighbors, in the world; and I shall confirm my own opinion of her, with the testimony which a late, and good and learned man gave of her in his last will and testament. Saith he, "I do declare that, by the grace of GOD, I die a Christian, in the communion of the Church of England, as it is now established by GOD's providence, and the laws in force. I do believe this Church to be a sound member of CHRIST's Catholic Church, which he hath purchased with his blood. Clothe her, O LORD, with a strict and exemplary holiness in her priests and people, and maintain her in her truths, peace, and patrimony unto the world's end, Amen."—*The Church.*

From the Charleston Observer.

RELIGIOUS CONTROVERSY.

Religion in the opinion of many who think little and care less about it, should never be the subject of controversy. But why should religion be exempt from this trial, to which every thing else is exposed? Is every kind of religion equally valuable, or as some would prefer it, equally worthless? In religion there are principles involved, and these may be true, or false, or mixed, and shall no effort be made to discriminate between the precious and the vile? The religion of a man has an influence upon his conduct and character, and also an influence upon the conduct and character of society, affecting their dearest interests for time and eternity. When, therefore, we believe it founded in error and injurious in its tendency, where is the uncharitableness of opposing it? If it be wrong to contend for the truth of the Gospel, then was its glorious Founder wrong in opposing the Scribes and the Pharisees. And his apostles were also wrong in opposing the polytheism of the Gentiles and the prejudices of the Jews. And all have been wrong who have contended for the faith which was once delivered to the saints. It seems to be the rule of the Gospel—and in carrying it out, controversy is utterly unavoidable—"To mark diligently, and avoid carefully, all causes and causers of division; especially to shun seducers, false teachers, and broachers of heresies and errors contrary to the form of wholesome words." This is one of the "rules of walking in fellowship" by the celebrated Dr. Owen, and which he sustains by the following references quoted at large—Rom. xvi. 17, 18; Matt. xxiv. 4, 5, and 23–25; 1 Tim. vi. 3–5; 2 Tim. ii. 16, 17; Titus iii. 9, 10; 1 John ii. 18, 19; 1 John iv. 1, 2; John 10, 11; Acts xx. 29; Rev. ii. 14, 15, 16. If then, we are bound to choose the good and refuse the evil, we are necessarily involved in controversy; nor can we comply with the injunctions contained in these references, while we are silent respecting the errors which may obtain in the Church. It is not at all necessary, however, even in such cases, to indulge bitterness of spirit. On the contrary we are warned against it, and charged "to follow the things which make for peace, and things wherewith one may edify another." Religious controversy is not therefore condemned when it is conducted in the manner and with the spirit which the Gospel enjoins.

OLD BOOKS.

We cannot bear a stronger testimony to our sense of the following noble passage from that "old man eloquent," Samuel Taylor Coleridge, nor afford better evidence that it *did our heart good*, than by hastening to give it. "Why are not more gems from our early prose writers scattered over the country by the periodicals? Great old books by the great old authors are not in every body's reach; and though it is better to know them thoroughly than to know them only here and there, yet it is a good work to give a little to those who have neither time nor means to get more. Let every book-worm, when in any *fragrant, scarce, old tome*, he discovers a sentence, a story, an illustration, *that does his heart good*, hasten to give it."—*Missionary.*

CHRISTIAN ANTIQUITIES.

A Compendium of Christian Antiquities—Being a brief view of the orders, rites, laws, and customs of the ancient Church in the early ages: by the Rev. C. S. Henry. Just published and for sale at the Protestant Episcopal Press, 23 Ann street, New York.
May 18, 1837.

NEW BOOKS.

☞ RICH Poor Man and the Poor Rich Man, by Miss Sedgwick; Botany of the Scriptures, by a lady; and a few copies of the Wreath, and Religious Souvenir, for 1837, for sale by the General Protestant Episcopal Sunday School Union, 28 Ann street.

TO EPISCOPALIANS.

A new and splendid assortment of Bibles and Prayer Books, in every variety of size, style and binding, just received and for sale by the New York Protestant Episcopal Press, 28 Ann street.

MR. WERLY, recently from a seminary in Lausanne, Switzerland, and Professor of French in London from 1819 to 1824, wishes for a situation as teacher of the French language in some public institution, or as a private instructor. He has no objection to a situation in the country. Address Mr. Werly, care of Berard & Mondon, 36 Courtlandt street.
References—Hon. Albert Gallatin, Rev. A. Verren, Rev. James C. Richmond, Charles Coudert, Messrs. Berard & Mondon, Joshua Clibborn, James Watson Webb.
July 1.